

PRINCETON THEOLOGICAL SEMINARY

2013–2014 Catalogue
VOLUME XXXVII



PRINCETON
THEOLOGICAL SEMINARY

Princeton Theological Seminary Catalogue

This catalogue is an account of the academic year 2012–2013 and an announcement of the proposed program for the 2013–2014 academic year. The projected programs for 2013–2014 are subject to change without notice and are in no way binding upon the Seminary. Tuition and fees listed herein cover the 2013–2014 academic year and are subject to change in subsequent years without notice. Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admission policies and educational programs. The director of multicultural relations (Multicultural Relations Office, Templeton Hall, 609.688.1941) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

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Announcements

Princeton Theological Seminary
Princeton, New Jersey

❧ Catalogue ❧

2013–2014

Two Hundred and Second Year
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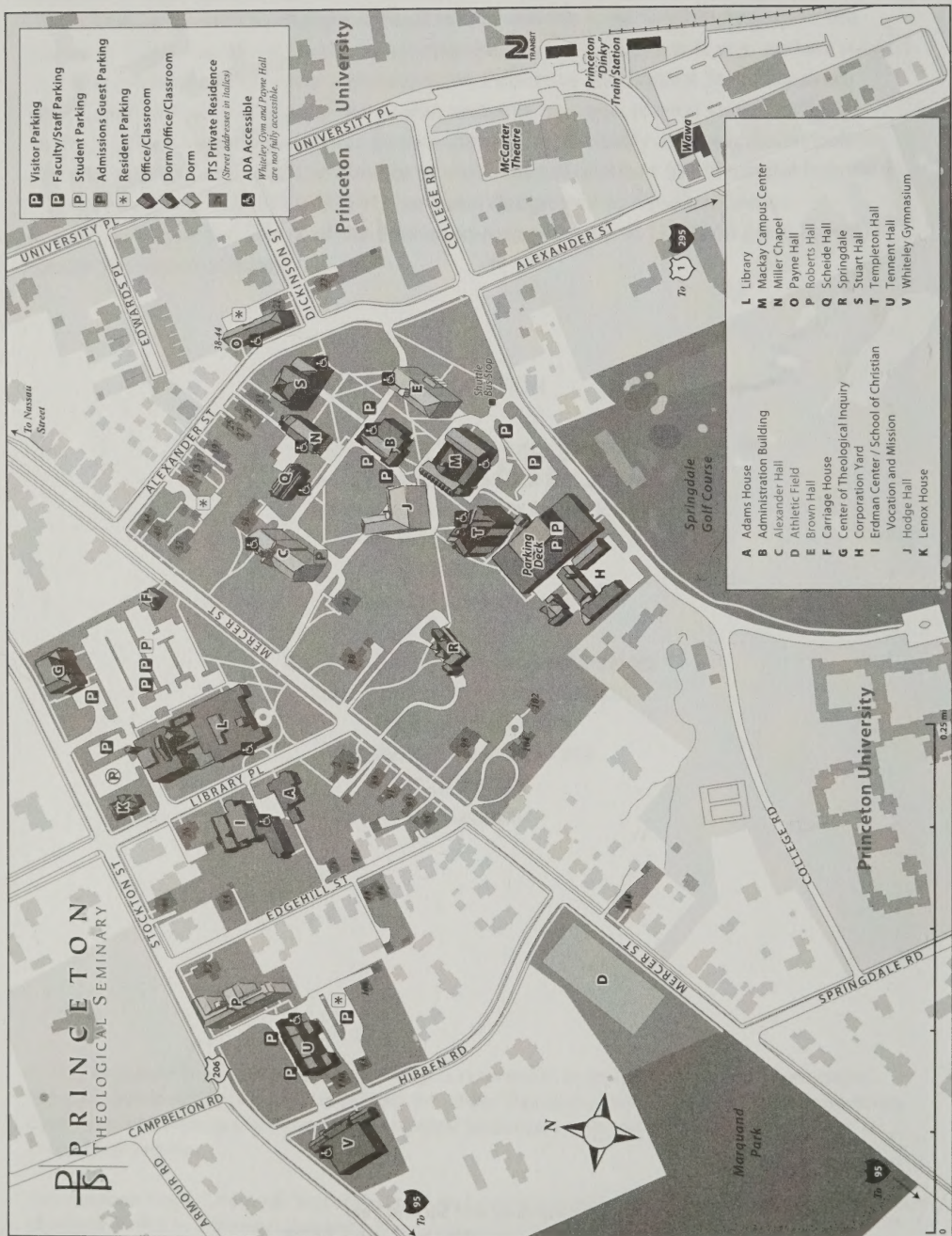


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Academic Calendars

2013–2014

Summer Session 2013

June 3	Monday	Summer registration deadline without penalty
June 21	Friday	Final deadline for summer registration
July 1	Monday	Greek and Hebrew classes begin. New Student Orientation
July 4–5	Thursday and Friday	Fourth of July holiday, offices closed/no classes
July 10	Wednesday	Deadline for continuing students fall semester registration
July 10	Wednesday	Online registration opens for entering students.
August 14	Wednesday	Deadline for entering students to complete the admissions process and pay fall tuition
Aug. 23	Friday	Summer Language Program ends.
Aug. 23–24	Friday–Saturday	Presbyterian ordination examinations
Aug. 30	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination

Fall Semester 2013

Aug. 27–30	Tuesday–Friday	International Student Orientation
Sept. 2	Monday	Labor Day, offices closed
Sept. 3	Tuesday	Faculty Conference
Sept. 3–5	Tuesday–Thursday	Orientation
Sept. 5	Thursday, 8:00 p.m.	Opening Convocation
Sept. 6	Friday, 8:30 a.m.	Fall semester classes begin. Thursday classes meet.
Sept. 6	Friday, 11:30 a.m.	Opening Communion Worship
Sept. 20	Friday, 4:30 p.m.	End of fall semester drop/add period
Oct. 21–25	Monday–Friday	Reading Week
Oct. 25	Friday	Deadline for January term registration without penalty
Oct. 28	Monday	Classes resume.
Nov. 8	Friday, 3:00 p.m.	M.Div./M.A. Advising Groups meet.
Nov. 15	Friday	Spring semester registration opens.
Nov. 27–29	Wed–Friday	Thanksgiving recess, no classes
Nov. 28–29	Thursday–Friday	Thanksgiving recess, offices closed
Dec. 2	Monday, 8:30 a.m.	Classes resume.
Dec. 9	Monday, 8:30 a.m.–4:50 p.m.	Wednesday and Friday classes meet.
Dec. 9	Monday, 4:50 p.m.	Fall semester classes end
Dec. 10–14	Tuesday–Saturday	Reading Week
Dec. 10	Tuesday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 16–20	Monday–Friday	Final Examinations
Dec. 20	Friday, 4:30 p.m.	All Master's and Ph.D. final papers due
		Fall semester ends. Christmas recess begins.
Dec. 20	Friday, 4:30 p.m.	Offices close for Christmas/New Year's holidays

January 2014

Jan. 1	Wednesday
Jan. 2	Thursday
Jan. 6	Monday
Jan. 17	Friday
Jan. 17	Friday
Jan. 20	Monday
Jan. 24–25	Friday–Saturday
Jan. 31	Friday

Offices closed for New Year's Holiday
Offices open.
January term begins.
January term ends.
Fall semester grades due (master's courses)
Martin Luther King Jr. Holiday, offices closed
Presbyterian ordination examinations
Fall semester grades due (doctoral seminars)

Spring Semester 2014

Jan. 28	Tuesday, 8:30 a.m.
Jan. 28	Tuesday, 11:30 a.m.
Feb. 7	Friday, 10:00 a.m.– 12:00 p.m.
Feb. 7	Friday
Feb. 10	Monday, 4:30 p.m.
Mar. 10–14	Monday–Friday
Mar. 17	Monday, 8:30 a.m.
Apr. 4	Friday, 3:00 p.m.
Apr. 18	Good Friday
Apr. 28	Monday
Apr. 29–May 5	Tuesday–Monday
Apr. 30	Wednesday
May 6–9	Tuesday–Friday
May 9	Friday, 4:30 p.m.
May 12	Monday, 4:30 p.m.
May 15	Thursday, 12:00 p.m.
May 24	Saturday, 10:00 a.m.
May 26	Monday
May 27	Tuesday
June 2	Monday

Classes begin.
Opening Communion Worship
Presbyterian Bible Content Examination

January term grades due
End of spring semester drop/add period
Reading Week
Classes resume.
M.Div., M.A. Advising Groups meet.
Offices closed, no classes
Classes end.
Reading Week
Fall semester registration opens.
Final Examinations
All graduates final papers due
All Master's and Ph.D. final papers due
Spring semester ends.
Graduates grades due
Commencement
Memorial Day holiday, offices closed
Spring semester grades due (master's courses)
Spring semester grades due (doctoral seminars)

2014–2015

Summer Session 2014

June 2	Monday
June 20	Friday
June 30	Monday
July 4	Friday
July 9	Wednesday
July 9	Wednesday
August 13	Wednesday
Aug. 22	Friday
Aug. 22–23	Friday–Saturday
Aug. 29	Friday, 10:00 a.m. 12:00 p.m.

Summer registration deadline without penalty
Final deadline for summer registration
Greek and Hebrew classes begin.
New Student Orientation
Fourth of July holiday, offices closed/no class
Deadline for continuing students fall
semester registration
Online registration opens for entering students.
Deadline for entering students to complete
the admissions process and pay fall tuition
Summer Language Program ends.
Presbyterian ordination examinations
Presbyterian Bible Content Examination

Fall Semester 2014

Aug. 26–29	Tuesday–Friday	International Student Orientation
Sept. 1	Monday	Labor Day, offices closed
Sept. 2	Tuesday	Faculty Conference
Sept. 2–4	Tuesday–Thursday	Orientation
Sept. 4	Thursday, 8:00 p.m.	Opening Convocation
Sept. 5	Friday, 8:30 a.m.	Classes begin. Thursday classes meet.
Sept. 5	Friday, 11:30 a.m.	Opening Communion Worship
Sept. 19	Friday, 4:30 p.m.	End of fall semester drop/add period
Oct. 20–24	Monday–Friday	Reading Week
Oct. 24	Friday	Deadline for January term registration without penalty
Oct. 27	Monday	Classes resume.
Nov. 7	Friday, 3:00 p.m.	M.Div./M.A. Advising Groups meet
Nov. 14	Friday	Spring semester registration opens.
Nov. 26–28	Wed.–Friday	Thanksgiving recess, no classes
Nov. 27–28	Thursday–Friday	Thanksgiving recess, offices closed
Dec. 1	Monday, 8:30 a.m.	Classes resume.
Dec. 8	Monday 8:30 a.m.– 4:50 p.m.	Wednesday and Friday classes meet.
Dec. 8	Monday, 4:50 p.m.	Fall semester classes end.
Dec. 9–13	Tuesday–Saturday	Reading Week
Dec. 9	Tuesday, 4:30 p.m.	Deadline for spring semester registration without penalty
Dec. 15–19	Monday–Friday	Final Examinations
Dec. 19	Friday, 4:30 p.m.	All Master's and Ph.D. final papers due
		Fall semester ends. Christmas recess begins.
Dec. 23	Tuesday, 4:30 p.m.	Offices close for Christmas/New Year's holidays

January 2015

Jan. 1–2	Thursday–Friday	Offices closed for New Year's holiday
Jan. 5	Monday	Offices open.
Jan. 5	Monday	January term begins.
Jan. 16	Friday	January term ends.
Jan. 16	Friday	Fall semester grades due (master's courses)
Jan. 19	Monday	Martin Luther King Jr. holiday, offices closed
Jan. 23–24	Friday–Saturday	Presbyterian ordination examinations
Jan. 30	Friday	Fall semester grades due (doctoral seminars)

Spring Semester 2015

Jan. 27	Tuesday, 8:30 a.m.	Classes begin.
Jan. 27	Tuesday, 11:30 a.m.	Opening Communion Worship
Feb. 6	Friday, 10:00 a.m.– 12:00 p.m.	Presbyterian Bible Content Examination
Feb. 6	Friday	January term grades due
Feb. 9	Monday, 4:30 p.m.	End of spring semester drop/add period
Mar. 9–13	Monday–Friday	Reading Week
Mar. 16	Monday, 8:30 a.m.	Classes resume.
Apr. 3	Good Friday	Offices closed, no classes
Apr. 10	Friday, 3:00 p.m.	M.Div., M.A. Advising Groups meet.
Apr. 27	Monday	Classes end.
Apr. 29	Wednesday	Fall semester registration opens.
Apr. 28–May 4	Tuesday–Monday	Reading Week
May 5–8	Tuesday–Friday	Final Examinations
May 8	Friday, 4:30 p.m.	All graduates final papers due

May 11	Monday, 4:30 p.m.	All Master's and Ph.D. final papers due Spring semester ends.
May 14	Thursday, 12:00 noon	Graduates grades due
May 23	Saturday, 10:00a.m.	Commencement
May 25	Monday	Memorial Day holiday, offices closed
May 26	Tuesday	Spring semester grades due (master's courses)
June 1	Monday	Spring semester grades due (doctoral seminars)



Communication with the Seminary

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Capital Funds, Gifts, and Bequests:

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Public Relations and Communications:

Director of Communications/Publications
609.497.7760; comm-pub@ptsem.edu

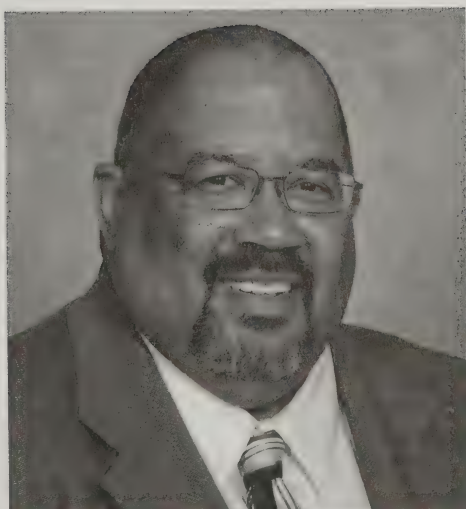
Visiting the Campus

Vocational exploration events occur throughout the year. There are five Princeton Seminars as well as two L.I.V.E. Symposiums. These multiday events provide Master of Divinity, M.Div./M.A., and Master of Arts prospective students the occasion to visit the campus for theological exploration and vocational discernment. For more information on Princeton Seminars or L.I.V.E. Symposium, please visit the Admissions web site www.ptsem.edu, contact the Office of Admissions and Financial Aid at 1.800.622.6767, extension 7805, or email admissions@ptsem.edu.

Visits to the Campus By Prospective Master's Degree Candidates:

Associate Director of Admissions 609.497.7805; Fax: 609.497.7870;
admissions@ptsem.edu

Seminary offices are open from 8:30 a.m. until 12:30 p.m. and 1:30 until 4:30 p.m., Monday through Friday except during summer months, when offices close at 1:00 p.m. on Friday.



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Associate Professor of Spiritual Theology and Christian Formation

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Donald Capps, Ph.D.
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Charles Converse West, Ph.D.
Stephen Colwell Professor of Christian Ethics Emeritus

Edward David Willis, Th.D.
Charles Hodge Professor of Systematic Theology Emeritus

Overview

Mission Statement

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God’s saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ’s servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ’s call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God’s renewal of the church’s life and mission. In response to God’s sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and lifelong friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.



M. Craig Barnes
President and Professor of Pastoral
Ministry

A Brief History

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local “parsons” found they were not always the undisputed intellectual “persons” in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a post-graduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground

except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the

Seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovation and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance (2004–2012) came to Princeton Seminary from Scotland, where he served as minister of the parish of Northmavine in the Shetland Islands, was a chaplain in Scotland to Britain's armed forces and a chaplain-in-ordinary to HM the Queen in Scotland, and taught at Queen's College, Birmingham, the University of Birmingham, and Aberdeen University, where he was professor of patristics and Christian ethics and dean of the faculty of arts and divinity. In 2003 he was elected moderator of the Church of Scotland. As president of Princeton Seminary, he led a major curriculum review and revision of the Master of Divinity degree program, supported the use of technology in administrative and academic areas, and led in the development of technology to provide access to the Seminary's resources by



scholars and churches around the world. Under his leadership, the Seminary initiated an Office of Multicultural Relations to lead the Seminary community in addressing issues of inclusion, respect, and understanding among the many cultures and perspectives represented within the community. Also under his leadership, the Board of Trustees initiated a major capital campaign to build a new library in service to the church in the world, and new campus apartments for student families.

M. Craig Barnes became the Seminary's seventh president in January 2013. Prior to his appointment, he was on the faculty of Pittsburgh Theological Seminary and pastor and head of staff of Shadyside Presbyterian Church. He is widely respected as a preacher and pastor and has written eight books on ministry. He is deeply committed to the theological formation of pastors to lead the church in changing times.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

Worship Life

Worship enriches the spiritual and communal life of Princeton Theological Seminary and all who gather here to study, teach, and serve. More than two hundred years ago the founders of the Seminary wrote that Princeton Seminary should be a place that unites the "piety of the heart...with solid learning." To this end, worship in Miller Chapel remains both an extension of and a complement to learning in Stuart Hall.

During the fall and spring semesters, when classes are in session, the community gathers Monday through Friday to worship. The sacrament of Holy Communion is celebrated on Fridays. During summer language courses, the community gathers midweek for worship. Other special services are held throughout the year. The president leads in worship weekly. Other services are led by our students, faculty, and administration.

The worship life of the chapel is coordinated by the minister of the chapel and the director of music under the supervision of the president of the Seminary. The Directory for Worship of the Presbyterian Church (USA) provides a guideline for the ordering of worship. However, we encourage and welcome worship leadership and participation from the broad range of faith traditions that we find within the Seminary community. This adds to the rich texture of worship life here at Princeton Seminary and reflects the diversity of Christ's church in the world. The ministry of the chapel is also supported by student chapel assistants and sextons who prepare the space and provide hospitality for worship and special events.

Miller Chapel has been at the center of the Seminary's worship life for more than 175 years. Named in honor of the Seminary's second faculty member, Dr. Samuel Miller, the chapel was built in 1834 adjacent to Alexander Hall. On the eve of the centennial in 1933, it was remodeled and relocated to its present site on the quadrangle of the main campus. This location attests to the centrality of worship to the life of the Seminary community.

Master's-level Programs

Application

A student desiring to enter the Seminary must file a formal admissions application, which can be accessed through the PTS web site at www.ptsem.edu. Prospective students are welcome to apply online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (dual-degree), Master of Arts (M.A.), and Master of Theology (Th.M.). A nonrefundable fee of \$50 will be required for applications submitted via the PTS web site.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.



James Franklin Kay

Dean of Academic Affairs, Joe R. Engle Professor of Homiletics and Liturgics, and Director of the Joe R. Engle Institute of Preaching

Advanced Standing/Transfer Credits

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of twenty-six credits will be received in transfer or as advanced placement even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary. Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of fifty-two credits), including in all cases the final year, must be spent at Princeton Seminary. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if the candidate changes to the M.Div. program. For the M.A.(T.S.), advanced standing not to exceed twenty-six credits may be granted by the registrar on the basis of post-baccalaureate study in a recognized institution of higher education. No advanced placement will be granted toward the Th.M. degree.

Mid-year Admissions

Under normal circumstances the student should begin seminary work in the fall semester. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the spring semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the spring semester on a space-available basis.

Admission Requirements for Master of Divinity Program, Master of Divinity/Master of Arts Dual-degree Program, and Master of Arts Program

It is recommended that the candidate's baccalaureate preparation include at least sixty credits, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of endorsement from an ordained pastor of his or her church. An ordained chaplain from the applicant's college or university can also complete the letter of endorsement. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological studies. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is the student's responsibility to order a background check from Certified Background and the result will be part of his/her application. In addition, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by a regionally accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before February 8 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff, via Skype, or at a location near the applicant's home with an alumnus/a who lives in the area. All interviews must be scheduled through the Office of Admissions and Financial Aid before February 8 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.



Ruth-Aimée Belonni-Rosario
Associate Director of Admissions

Masters-level admissions are considered on a rolling basis. Admissions decisions are made by the committee beginning in October. Applications are submitted online via our web site. Applicants for master's-degree programs must submit all required materials according to the deadlines stated on the Princeton Seminary web site.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

Non-Degree Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. These students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditors

Auditors are those who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status. There is a limit of one course audit per semester.

Affiliated Auditors: Faculty spouses, student spouses, and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester, the end of drop/add period.

Non-affiliated Auditors: Other persons may apply to audit classes. This requires permission of the instructor, completion of an auditor's application and the online background check, and payment of the auditor's fee. Those who wish to apply should contact the registrar at registrar@ptsem.edu. No outside auditors will be allowed to enroll after the tenth class day of the semester. There is a limit of one course audit per semester.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not considered to be alumni/ae of the Seminary.

Graduates of the Seminary who reside in the area and who wish to pursue a course or two without becoming candidates for an advanced degree may apply to take additional courses at the Seminary. These alumni/ae are required to complete an admission application, available online, by the stated deadline. Acceptance is for a maximum of one academic year. Unclassified students are charged tuition and are not eligible for financial assistance. If such graduates are admitted, their work is appended to their Seminary record. These students are also not permitted to take courses via any inter-institutional arrangement. Normally, these students cannot be considered for student services and/or campus accommodations. Those who wish to inquire about unclassified status should correspond with the registrar.

Academic Advising

Academic advising is intimately connected with the institutional goals of “preparing women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.”

The Seminary’s academic advising programs consist of advising groups through a comprehensive advising network, and an online advising module.

Advising Groups: Each student in the M.A., M.Div., or dual-degree program is assigned to an academic advising group during their first year. Advising groups meet once each semester, prior to the registration period, and are convened by a member of the faculty. Th.M. and M.A.(TS) students are assigned a faculty advisor based on their area of concentration.

The purpose of the advising groups is to provide a context for guidance in navigating the seminary experience. This includes offering suggestions regarding field education and course selection, mutual support in vocational discernment, and building relationships with peers and a member of the faculty.

Advising Network: In addition to the advising groups, the Seminary seeks to surround students with a network of capable and supportive advisers to guide students in their education and formation. Included in this network are faculty conveners; registrar; associate dean for curricula; associate dean of student life and director of senior placement; and director, associate and assistant directors of Field Education. In addition, M.A. and dual-degree students will receive academic advising from M.A./dual-degree mentors.

The Online Advising Module: Students are also able to manage academic requirements through the online advising module. The online component of the advisement system addresses questions about degree program requirements and enables students to track academic progress.

While much of the responsibility for managing academic requirements does rest with students through their use of the online advising module in conversation with the registrar, faculty and cohort groups also have some responsibility for helping students navigate the curriculum.

Master of Divinity Program

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

Curriculum

The Master of Divinity program requires the successful completion of seventy-eight credits drawn from the four academic departments of the Seminary and a listing of breadth and general requirements.

The specific course/credit requirements are allocated as follows:

Biblical Studies

The student is required to take twelve credits, distributing the work as follows:

1. Courses OT2101 Orientation to Old Testament Studies, and NT2101 Introduction to the New Testament, which must be completed during the first year of work
2. One course (three credits) in New Testament and one course (three credits) in Old Testament, one of which must be designated as "close reading of the text"

Although not required for the M.Div. degree, students are encouraged to take Greek and/or Hebrew, and language-based exegesis courses. Exegesis courses are offered on two tracks, English-based and language-based. Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to test a student's ability to: 1) analyze Greek forms; 2) understand fundamental syntactical construction; and 3) translate from the Greek New Testament. Students should be familiar with an introductory grammar such as N.C. Croy's *A Primer of Biblical Greek* or D.A. Black's *Learn to Read New Testament Greek*.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms
2. Understand the fundamental syntactical construction
3. Translate prose passages from the Hebrew Bible

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C.L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

History

The student is required to take twelve credits, distributing the work as follows:

1. Three credits in the area of Early and Medieval History
2. Three credits in the area of Reformation History
3. Three credits in the area of Modern European or American History
4. Three credits in the area of Mission, Ecumenics, History of Religions, or Sociology of Religion

Theology

The student is required to take twelve credits, distributing the courses as follows:

1. TH2100 Systematic Theology, (three credits), to be taken in either the first or second semester of the junior year
2. Two courses, six credits, in TH3000- or TH5000-level courses
3. A course, minimum of three credits, in philosophy or Christian ethics

One course, three credits, in one of the above areas must focus on a major theologian or church doctrine.

Practical Theology

The student is required to take fourteen credits, distributing the work as follows:

1. Courses SC2101 and SC2102 Speech Communication in Ministry I and II (one credit each), which are to be completed in the junior year
2. Course PR2100 Introduction to Preaching (three credits), which is to be completed in either the first or second semester of the middler year
3. Three credits in the area of education and formation
4. Three credits in the area of pastoral care and specialized ministries
5. Three credits of distributive electives

Field Education

Two field education units, two credits each, are required. The first is usually done during the summer between the junior and middler years and is selected from either FE2101 or FE2110. The second is usually done over the entire middler year and is selected from either FE2102, FE2103, or FE2111. At least one of the course sites must be a local church.

Breadth Requirement

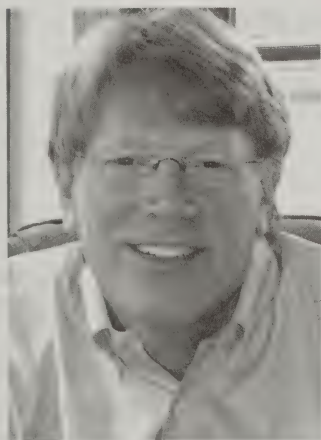
The breadth requirement is fulfilled by designated courses that are elective courses or courses that meet departmental distribution requirements: Two to three credits in Christian Responsibility in the Public Realm (course suffix "cr"). Students are required to fulfill this requirement by taking courses with course codes that include the "cr" suffix., cr = Christian Responsibility in the Public Realm.

Students in the Master of Divinity degree program are required to take at least two credits in courses suffixed cr. Courses qualifying for this suffix normally express a range of ethical, social, or political issues that would be found in higher education courses focused on law, medicine, philosophy, public policy, social studies, business, and/or international affairs, and include study material relevant to these topics drawn from classical or contemporary Christian thinkers.

Electives

The remaining credits may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Studies Department distribution requirements
2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (USA) ordinarily take Presbyterian Church polity.
3. A senior research paper or thesis (three or six credits)
4. Electives over and above the requirements



Robert Craig Dykstra
Professor of Pastoral Theology

Part-time Study

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study.

In addition to the regular academic semesters, a summer session is available to students:

- 1. To pursue intensive courses in the Greek or Hebrew language
- 2. To satisfy requirements of the field education sequence
- 3. To enroll in a program of clinical pastoral education

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing work on a part-time basis.

Credit and Course Load Stipulations

Credits to graduate	78
Average credits per year	26
Average credits per semester	13
Minimum full-time load	12
Maximum credits per semester	15
Maximum credits per year*	28
Core Requirements	54
Departmental	50
Field Education	4
Electives	24

* These maximum stipulations do not include summer courses. For January term credits, see Optional/January Term, page 201.

Master of Divinity/Master of Arts Dual-degree Program

Persons who at the time of application know that they wish to emphasize teaching, youth and young adult ministries, or spiritual formation and mission in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in teaching youth and young adult ministries or spiritual formation and mission. The requirements for the two programs are unchanged. Now, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to understanding and practice in specialized areas of Christian education and formation than would be possible if the degrees were pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. candidates who become interested in the dual-degree program after matriculation at Princeton Seminary can request to transfer to that program, provided that space is available. Applicants must:

1. present a written petition to the Admissions Committee requesting the transfer;
2. meet with the registrar, associate director of admissions, and a faculty member in the education formation area to discuss the reason for his/her request.

The deadline for this transfer request is March 1. Students who transfer into the dual-degree program after matriculation at Princeton Seminary may not receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual-degree program.

Master of Arts Program

The two-year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history, and practical theology and continues the ministry of the Tennent School of Christian Education, see page 195. Students choose from one of three tracks: teaching, youth and young adult ministries, or spiritual formation and mission. The program emphasizes theory and practice for the ministry of education and formation for the church. Each track attends to philosophical, cultural, developmental, and procedural dimensions of Christian education and formation. The M.A. is designed to prepare students for the ministry of education and formation in congregational and institutional settings and to provide training for teaching the Christian religion in church or secular schools. The M.A. is a professional degree and does not constitute adequate preparation for doctoral education in practical theology unless it is obtained alongside an M.Div. Note: While dual-degree students must meet the requirements for both the M.Div. and the M.A. degrees, some coordination of requirements is possible.

Degree Requirements

The Master of Arts program has several requirements as outlined below. Note: specific courses listed in the chart are for illustrative purposes. Courses that meet specific requirements in a track are subject to change.

1. Degree tracks

All M.A. tracks focus on education and discipleship formation, albeit in different ways, and involve some overlapping coursework. The various tracks emphasize multiple dimensions of discipleship ministries:

- Teaching Track—for students who view teaching in churches, higher education, or private elementary or secondary schools as a primary aspect of their vocational identity.
- Youth and Young Adult Ministries Track—for students who view mission and discipleship formation (with youth or emerging adults) as primary aspects of their vocational identity.
- Spiritual Formation and Mission Track—for students who view spiritual growth and outreach (including spiritual direction or evangelism) as primary aspects of their vocational identity.

2. Focused field education experiences in students' areas of emphasis.

3. Opportunities for contextual education through interaction with pastors/practitioners at School of Christian Vocation and Mission events

4. Opportunities for theological reflection through practica and mentoring with faculty and area pastors

5. Cohort reflection opportunities through special precepts in foundational education courses designed to integrate course materials with others in the same M.A. track, allowing for peer mentoring

M.A. Tracks	Teaching Track (TT)	Ministry with Young People (MYP)	Spiritual Formation and Mission (SFM)
Vocational Trajectory	Pastors, associate pastors, teachers in private schools, and teachers in higher education	Childrens' youth/ young adult ministers, campus ministers, pastors seeking to address young constituencies, family ministers, parachurch, entrepreneurial, nonprofit age work	Pastors, associate pastors, spiritual directors, and evangelists

Curricular components and course-work areas (One 3 credit course in each category; at least three of areas 1–5 must be taken "in track")	Illustrative courses (Courses that are listed in more than one area may count in only one area. See asterisks.)	Illustrative courses (Courses that are listed in more than one area may count in only one area. See asterisks.)	Illustrative courses (Courses that are listed below in more than one area may count in only one area. See asterisks.)
1. Introduction to Relevant Fields (3 credits)	EF1200 Intro CE & Formation EF1340 Teaching Bible in Ch	EF2352 Theol Found Youth Min	EF1500 Intro Sp.& Miss Form.
2. Theological/Theoretical Foundations (3 credits)	EF5312 Phil of Education* EF/WR3338 Eucharist & Min* EF/WR3339 Bap. Min of EF EF/ET3212 Ethics of Ten Comm	EF5312 Philosophy of Education EF/ET3212 Ethics of Ten Comm.	Spiritual Awakening Movements EF3456 Dial.Imag. Prayer IgnTrad. EF3558 Pract. Presence of God* EF/TH5557 Face of the Other* EF/ET3212 Ethics of Ten Comm. CH/EF3610 Sp.Awakening Move EF5980 Tolkien,Lewis, Rowling EC/EF3473 Miss/Ecu L. Newbigin

3. Human Development (3 credits)	EF3215 Educational Psychology PC5461 PC and the Life Cycle	EF3215 Educational Psychology PC5248 Fam.Stories & Ministry PC5461 PC and the Life Cycle	EF3217 Sp. Guidance, Lifecycle PC5461 PC and the Life Cycle
4. Contextual Issues in Ministry (3 credits)	Take a course in MYP or SFM track.	EF5353 Advanced Studies in Youth, Church, and Culture EF4800 Sabbath and Youth Ministry: Theology and Practice EF4375 Latino/a Church Ministry	Missional Church courses EF3473 Read in Evan.& Mission EC/TH3358 Ecu Theo Ch Mission EC/TH3473 Miss/Ecu Newbigin EC/TH5350 Miss Theo & Practice EF3557 Pract. Presence of God* EF/WR3340 & EF/WR3341 Taize EF3474 Evangelism and Mission
5. Skills and Practices (3 credits)	EF3366 Curriculum and the Methods of Teaching, EF1340 Teaching the Bible in the Church EF3320 Children's Fantasy Literature, and Moral Formation	EF4335 Arts in Ch. Formation PC5253 PC of Adolescents EF3330 Teach Bible to Child/Yth EF3366 Curr.& Meth of Teach EF3560 Cont Listening: Intro SD EF4500 Church as Entrepreneur	EF4330 Art of Discernment EF/TH5557 Face of the Other* EF3410 Benedictine Spirituality EF3560 Cont. Listen: Intro to SD
6. Capstone/ Integration (3 credit course or retreat)	EF5312 Phil. of Education* EF/WR3338 Eucharist & Min*	EF5800 Lead Change Dis. Form.	EF5554 Rhy.of Prayer Chr.Trad.

7. EF Electives (6 credits)	Two EF elective courses		
8. Biblical Studies (6 credits)	OT2101 Orientation to Old Testament Studies NT2101 Introduction to the New Testament		
9. Theology (3 credits)	TH2100 Systematic Theology		
10. Church History (3 credits)	Choose one of the following: CH1100 Survey of Early and Medieval Church History CH1120 Survey of Reformation History CH1130 Survey of Christianity Since the Reformation		
11. Dedicated field education sites (4 credits, 2 credits each placement)	Teaching Ministry Congregational Placements (developed in partnership with Office of Field Education)	Youth Ministry placements (developed in partnership with Office of Field Education)	Spiritual life or evangelism placements (developed in partnership with Office of Field Education)
12. Reflective Practicum (1 credit)	Field education reflection groups specific to teaching congregations	EF1107 Pract. Children's Ministry EF1109 Youth Ministry Pract.	Has a spiritual director or direction group during degree program
13. School of Christian Vocation and Mission seminars (Two 0.5 CEU events)	Two 0.5 CEU seminars related to teaching, dynamics of learning, leadership, or church administration, or ML4100 First Call(2 credits)	Two non-credit seminars relevant to ministry with young people, or IYM1101 Forum Yth Min. (1 cr) ML4100 First Call (2 credits)	Two non-credit seminars in evangelism, mission, or spiritual formation
TOTAL: 52 credit hours			

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study, twenty-six credits. In each case, the specific program components will be determined in terms of the student's previous education and experience.



Gordon Stanley Mikoski
Associate Professor of Christian
Education, and Director of
Master's Studies

Master of Arts (Theological Studies) Program

(International applicants only)

A two-year program for the degree of Master of Arts (Theological Studies) is for international students studying at Princeton Seminary. This program includes basic studies in Bible, theology, church history, and practical theology, and a specialization in one or more of the disciplines of theological scholarship. It is designed for persons who are being prepared for indigenous leadership in overseas church or academic institutions and who are recommended for such advanced work by the church or institution abroad.

Admission Requirements

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admissions and financial aid and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 18th deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application. All required materials must be on file with the director of admissions and financial aid by January 18 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

Curriculum

Fifty-two credits are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT2101 Orientation to Old Testament Studies	3 credits
NT2101 Introduction to the New Testament	3 credits
Church History	6 credits
Theology	3 credits
Christian Ethics	3 credits
Practical Theology	6 credits

Specialization

18 credits

General electives

10 credits

Studies are pursued under an adviser, who may approve course substitutions to address the candidate's background and particular needs.

Master of Theology Program

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. degree, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the director of admissions and financial aid by April 15 for the following academic year. Applications submitted after April 15 will be considered if space is available. (NOTE: Required materials from all international applicants must be on file in the Office of Admissions and Financial Aid by January 5th for the following academic year. For information about scholarships available to international applicants, see "Financing Your Seminary Education" in this catalogue.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing bodies of their denominations, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date.

A Th.M. applicant must provide evidence demonstrating that he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. **An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program.**

In the case of applicants not educated in the U.S., the Admissions Committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 18th deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or a course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and financial aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Curriculum

A total of twenty-four credits is required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six credits. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of the faculty adviser these courses are related to the student's field of concentration. Th.M. candidates choose to concentrate on one of the following areas, which are organized under five broad categories:

1. Biblical Studies
 - Old Testament
 - New Testament
2. History and Ecumenics
 - Church History
 - Mission, Ecumenics, History of Religion (MEHR)
3. Theology
 - Philosophy and Theology
 - Christian Ethics
 - Systematic Theology

4. Practical Theology

- Education and Formation
- Pastoral Care
- Preaching
- Worship Studies

5. Religion and Society

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses that will require the writing of an essay or essays that give evidence of ability to engage in research, and to present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M. degree. In view of this restriction, they may not choose to have their work evaluated on a Pass/D/Fail basis.



"Chip" Dobbs-Allsopp

Associate Professor of Old Testament, and Director of Ph.D. Studies

Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in twelve fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History and History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

The office may be contacted as follows:

Office of Academic Affairs, Ph.D. Studies

Princeton Theological Seminary

P.O. Box 821

Princeton, NJ 08542-0803

Telephone: 609.497.7818

Toll-free telephone number: 800.622.6767, ext. 7818

Fax: 609.497.7819

Email: phd@ptsem.edu

Web: www.ptsem.edu/phd

Ph.D. Vision Statement

The Ph.D. program of Princeton Theological Seminary forms scholars, servants, and leaders of the church and the academy through constructive, critical engagement with the Christian tradition in its complexity and diversity, and where appropriate, in conversation with other religious and intellectual traditions in their multiplicity and variety.

Holding together love of God and love of learning in a single vision, Princeton's program nurtures excellence in (1) research and writing, (2) teaching, and (3) academic citizenship. To that end, it

- (1) emphasizes thorough engagement with foundational materials, research traditions, and contemporary debates within and across disciplines; mastery of basic methodologies, requisite languages, and analytical skills; commitment to rigorous, original scholarship contributing to the advancement of knowledge; and cultivation of those virtues of mind and affection that wise scholarly judgment demands and just academic debate assumes;

- (2) initiates doctoral students into the arts, activities, and habits of good teaching; into the tasks of course design, delivery, and assessment; into the complexities of student evaluation and intellectual formation; and into the opportunities, joys, and challenges of working in classrooms rich in ethnic and racial, religious, cultural, and gender diversity;
- (3) encourages self-criticism, collaboration, and community in one's scholarly life; passion, productivity, and independence of mind in one's scholarly pursuits; and a commitment to serving God and neighbor, church and academy, through the exercise of one's scholarly vocation.

Ph.D. Learning Goals

In service to Princeton Theological Seminary's mission statement and to the Ph.D. program vision statement, the Ph.D. program intends to form graduates who demonstrate excellence in the areas of (1) research and writing, (2) teaching, and (3) academic citizenship. Doctoral level graduates of Princeton Theological Seminary will:

- Demonstrate extensive knowledge of their discipline—broad knowledge of the history and methods of their field of study and the major theoretical positions and contributors to their field;
- Demonstrate intensive knowledge of their discipline—focused knowledge of a particular area of their field of study;
- Demonstrate interdisciplinary knowledge by gaining expertise in one or more cognate disciplines;
- Contribute to original scholarly work and participate in scholarly exchanges with peers in academic or professional societies;
- Demonstrate basic proficiency in the practices of teaching and mentoring (including the formation, academic assessment, and advisement of students) through participation as a member of the teaching team in M.Div. courses with a member of the PTS faculty and through completion of a course in higher education course design and delivery, classroom management, and assessment of course content;
- Reflect in their vocation the hybrid aim of the doctoral program to train scholars who serve the church and academy.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years will ordinarily be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; and history of religions; and two courses in the history of Christianity.

Ph.D. students in the Christian Education, Pastoral Theology, and Homiletics programs must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

Language Requirements

Modern Languages

1. All students must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language. Competence in at least one language must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.
2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.
Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Office of Academic Affairs, Ph.D. Studies, at Princeton Theological Seminary; the \$10 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Princeton University web site.
3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.
Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semes-

ter, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program may be terminated. If permitted to continue in the program, a student who does not fulfill both modern foreign language requirements by the beginning of the second year must consult with his or her residence committee and the director of Ph.D. studies to determine appropriate language preparation and coursework for the second year of study.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year. If any required seminar is not offered until the second semester of the third year, the student must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the original admission offer to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.

5. Modern language requirements by areas and fields are as follows:

Biblical Studies (both fields): German and French ordinarily required. Knowledge of German must be demonstrated before matriculation. For Old Testament students, French can be replaced by either Modern Hebrew or Spanish on the basis of a residence committee's recommendation.

History and Ecumenics (Church History and History of Doctrine): German and French required.

History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.

Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but ordinarily not for both).

Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language or a course in statistics for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. students to demonstrate command of ancient languages, as set forth below.

Field	Languages
1. Old Testament	Hebrew*, Greek*, Northwest Semitic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History and History of Doctrine	Greek* and Latin*
5. Medieval Church History and History of Doctrine	Latin*
6. Reformation Church History and History of Doctrine	Latin*

Application

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed online with the Office of Admissions and Financial Aid no later than December 15 for the following academic year. Applicants will be notified in March of whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, can be accessed online at www.ptsem.edu. The final deadline for receipt of all applications is December 15. All applicants, including alumni/ae, are required to pay a \$70 nonrefundable application fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

1. Completed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.

* Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.
3. One academic paper (written in English, no more than thirty double-spaced pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:
 - Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
 - A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
 - If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.
5. Transcripts from each college, seminary, or graduate school attended. Applicants may provide unofficial transcripts. However, official transcripts must be provided if admitted to PTS. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send an unofficial transcript or informal record of fall term grades as soon as possible.
6. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 15. Applicants submitting TOEFL scores are expected to achieve a minimum score of 57 in reading, 59 in writing, and 58 in listening for the paper-based TOEFL, or 23 in reading, 26 in writing, 23 in listening, and an essay rating of 5 for the computer-based TOEFL, or a minimum score of 23 on each section of the Internet-based TOEFL. GRE scores in the 90th percentile are a plus. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at www.ets.org.

7. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct Statement and Statement of Intent to Study Full Time.
9. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by Admissions Committee).
10. Student Financial Aid Application and Addendum (required for consideration for financial assistance and due by December 15; will not be seen by the Admissions Committee).

Program of Study

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration: Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.
2. Language requirements: After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.

3. **First-Year review:** In the first term of the second year, the student's work is reviewed and evaluated by the residence committee. The student completes the first-year review self-evaluation form through his or her profile in the online campus directory by September 1. After reviewing the student's self-evaluation form and meeting with the student to discuss progress, the chair of the residence committee completes the online residence committee evaluation form by October 1. If the student's committee feels there is cause for concern at the end of the first year, this review may take place in May of the first year.
4. **Comprehensive examinations:** The period of resident study culminates in the comprehensive examinations, a series of written examinations, and/or papers, as specified by each department, followed within ten days to two weeks by an oral examination, usually two hours in length. Refer to the "Areas and Fields of Study" section for a more detailed description of comprehensive examinations. Variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed, provisionally passed (with required revisions), or failed.

Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. The examinations may be taken in one of these periods or split between two consecutive periods, as determined by the residence committee in consultation with the student. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to the requirement for a recorded grade will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Upon successful completion of the comprehensive exams, the student becomes an official Ph.D. candidate.

5. **Dissertation proposal:** The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. After the successful completion of all required written and oral comprehensive examinations, the Ph.D. candidate is eligible to form a dissertation committee. The process for forming the dissertation committee may vary by department or program but should involve consultation between the candidate and those faculty members who are to serve on the dissertation committee. Once the committee's composition is determined, the chair of the department is responsible for recommending the composition of the dissertation committee to the appropriate department or program, which formally acts on that recommendation and reports the resolved action to the Office of Academic Affairs, Ph.D. Studies. The dissertation committee is normally composed of three members of the Princeton Theological Seminary faculty, one of whom is to serve as chair of the committee and main adviser of the dissertation. In cases where the disserta-

tion project anticipates needing to engage areas of expertise not adequately supported by current members of the Seminary faculty, a non-PTS affiliated scholar (of appropriate qualification and rank) may be appointed to serve as a third member of the dissertation committee (in place of a PTS faculty member) at the discretion of the department or program. The external member of a dissertation committee (except for Princeton University faculty) is entitled to a small honorarium. Such an appointment, as in the case of the dissertation committee's composition more generally, is to be reported to the Office of Academic Affairs, Ph.D. Studies, which then offers the formal invitation. In all cases, the chair of the dissertation committee and main adviser of the dissertation is to be a full-time member of the Princeton Theological Seminary faculty. Variations in the composition of the dissertation committee beyond what is described above are subject to the approval of the Ph.D. Studies Committee upon the recommendation of the appropriate department or program. Under the guidance of the dissertation committee, the candidate develops a formal dissertation proposal that is submitted to the appropriate department or program for approval by the time of the next to last department or program meeting of the year. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

Faculty are expected to read, assess, and return students' dissertation work within six weeks of submission. During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

6. Dissertation: The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. Final manuscripts of all dissertations should be prepared using the current PTS Dissertation Style Guide. The student's dissertation committee, led by the chair of the committee, is responsible for determining that a dissertation is defensible and thus ready to be circulated to an external reader for evaluation.

The dissertation committee in consultation with the student identifies three experts in the field in rank order as potential external readers. The chair of the dissertation committee contacts the first person on the list (and others if needed) to offer an informal invitation. If the person expresses interest in accepting the invitation, the name is reported to the department chair and to the Office of Academic Affairs, Ph.D. Studies, which then extends a formal invitation. The name is also reported to the Ph.D. Studies Committee. The purpose of the external reader is twofold. First, the external reader will offer a judgment on the quality of the dissertation as a member of the wider academic community. If the external reader is not in agreement with the judgment of the commit-

tee, he or she does not have the power to override the decision of the committee. Second, the requirement of an external reader will allow for academic interchange with other schools for our students and faculty.

In order to give the external reader at least six weeks to evaluate the dissertation and report out the evaluation, the dissertation must be submitted to the Office of Academic Affairs, Ph.D. Studies no later than March 15. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. The oral defense of the dissertation is to be scheduled at a point after which the external reader's report has been received and normally no later than two weeks prior to the last regularly scheduled faculty meeting of the year. Ordinarily this means the oral defense must be scheduled no later than the last week of April. A date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Office of Academic Affairs, Ph.D. Studies.

A PDF and either a Rich Text Format (RTF) or Word version of the defense draft of the dissertation along with a hard copy of the same is to be submitted to Ph.D. Studies (phd@ptsem.edu) no later than six weeks prior to the scheduled defense date. Ph.D. Studies forwards the dissertation to the external reader for evaluation and to the dissertation editor for a formatting check. The editor will communicate directly with the student with regard to formatting compliance. In addition, the student is responsible for providing copies of the defense draft of the dissertation to the dissertation committee and department or program in whatever form is customary for said department or program.

After the successful defense of the dissertation and once all required corrections and/or revisions have been made, the student should submit the dissertation to the dissertation editor for final formatting approval. No dissertation may be submitted to ProQuest without final approval from the dissertation editor. After such approval has been received, then the student may submit to ProQuest according to the guidelines on the Seminary's ProQuest UMI ETD Administrator web site. The student prints out one hard copy of the dissertation on high quality, non-erasable, acid-free paper and delivers it to Ph.D. Studies, which then forwards it to the Seminary Library for binding and deposit.

7. Degree completion: Upon satisfactory completion of the dissertation defense and receipt of all required documentation by Ph.D. Studies, the dissertation committee recommends the candidate to the faculty for the Ph.D. degree.

Beyond the successful completion of all degree requirements, the following additional items must be completed no later than one week prior to the last faculty meeting of the academic year in which the student will graduate. (1) Make sure all outstanding Seminary fees and/or charges are paid in full and all accounts are in good order. (2) Fill out the online Survey of Earned Doctorates. (3) Complete the PTS Ph.D. Exit Survey located in the student's profile in the campus directory.

A student who has not submitted the final draft of the dissertation

but otherwise has successfully completed all degree and graduation requirements by the deadlines may graduate and participate in commencement. However, the diploma will be withheld and a permanent hold placed on the student's official transcript until the dissertation has been submitted (1) electronically to ProQuest and (2) in print to Ph.D. Studies.

8. Degree duration: The Ph.D. program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer will result in termination of the candidacy.

The Teaching Apprenticeship Program (TAP)

Preparing Ph.D. Students for the Teaching Ministry

The Teaching Apprenticeship Program (TAP) aims to develop informed, effective, and skilled teachers for a variety of higher education contexts. As such, the TAP component of Princeton Theological Seminary's Ph.D. program pursues several integral and interrelated goals. Having participated in this program, students will:

- Demonstrate working knowledge of a range of foundational issues pertaining to effective pedagogy and successful teaching in higher education;
- Demonstrate basic proficiency in the practices of teaching in higher education;
- Construct a well-developed and attractive teaching portfolio; and
- Develop a self-determined long-range plan for growth in pedagogical expertise in higher education.

TAP entails four interrelated requirements aimed at developing students' proficiency in the ministry of teaching:

- Two 1.5 credit year-long TAP colloquia on the practices of teaching and pedagogical methods;
- Experience in multiple teaching roles that recognizes various levels of teaching experience;
- Coaching and mentoring by faculty supervisor(s); and
- Written assessments by faculty supervisor(s) for inclusion in a teaching portfolio.

Students will participate in two year-long TAP colloquia: Foundations for Teaching I and Foundations for Teaching II. The colloquia are taken during the first two years of the Ph.D. program. Only one colloquium will be offered each year so students will begin with either Foundations for Teaching I or Foundations for Teaching II. The colloquia are topical but will accommodate students at diverse developmental

stages. Students may start in either colloquium depending on the rotation. Each colloquium is graded Satisfactory/Unsatisfactory (S/U) for 1.5 credits. Each will include a one-day orientation, which will provide an intensive introduction to basic teaching concepts, and ongoing sessions, in which students will meet monthly to discuss readings and special issues related to teaching philosophies and methods.

There are three possible teaching levels that a Ph.D. student may assume in the teacher preparation component of the Ph.D. program at PTS: teaching assistant, teaching fellow, or senior teaching fellow. All Ph.D. students entering in the fall 2012 and beyond will be required to serve as a teaching assistant for at least two semesters, usually beginning in the second year. Students may apply for additional teaching assistant or teaching fellow positions. PTS will have four competitive senior teaching fellow opportunities that will be selected by the Ph.D. Studies Committee beginning in the 2014–2015 academic year.

TAP and the Ph.D. students will be assessed in the following ways:

1. TAP colloquium faculty will grade the students Satisfactory/Unsatisfactory (S/U) and will provide written assessments that may be included in student portfolios.
2. Course participants will complete online evaluations of Ph.D. students' teaching.
3. Supervising faculty will provide written assessments of students' teaching and submit them to the Office of Academic Affairs, Ph.D. Studies. Such assessments may be included in student portfolios.

For more information on TAP, please see the Seminary web site or contact the Office of Academic Affairs, Ph.D. Studies by emailing phd@ptsem.edu.

Ph.D. Seminars at Princeton University

Our inter-institutional agreement with Princeton University allows doctoral students from either school to take regularly scheduled doctoral seminars at either institution. Princeton Seminary students are encouraged to take advantage of this arrangement in consultation with their residence committee and the Princeton University faculty. Procedures for registering for Princeton University courses can be obtained from the registrar.

Each department has its own guidelines and requirements for doctoral seminars (see department descriptions, below), which may be more restrictive than the following general guidelines:

Students may take up to half of their doctoral seminars (languages excluded) from Princeton University. For exceptional circumstances, petitions to do more than half of the coursework at the University must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Normally, a doctoral student may register for only one Princeton University course per semester. For exceptional circumstances, petitions to register for more than one University course in any given semester must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Special courses (independent studies, reading courses) may be undertaken only with faculty of Princeton Theological Seminary.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

AREA I: Biblical Studies

Within Princeton Theological Seminary, the Biblical Studies Department regards its mission in the doctoral program as the preparation of biblical scholars and teachers in service to the church, whether as teachers in seminaries and divinity schools, colleges and major research universities, or as pastors of local congregations.

Course of Study

In support of its programs, the department offers broad coverage in many of the areas and sub-disciplines in the field, with specific concentrations and offerings determined by the interests and expertise of the faculty. The driving force of the program both in Old Testament and New Testament clusters broadly around linguistic, historical, literary, and theological dimensions of textual and exegetical study. The general aims of formal coursework are to develop familiarity with leading areas and methods of research and analysis in the study of the Old or New Testament, to acquire linguistic and historical competencies necessary to work expertly with primary sources, to prepare for the student's Comprehensive Examinations, and to pursue specific interests relevant to the student's scholarly development, especially in the area of the dissertation. A typical course of study will include at its core requisite language study and a sequence of courses in biblical exegesis and theology, historical and comparative backgrounds, and reception history and consequences. In addition, a student will ordinarily take a number of electives, which allow him/her to shape his/her course of study according to personal interests. Interdisciplinary work or further specialist study can be taken from seminars offered by faculty in other departments at the Seminary or at affiliated institutions (e.g., Princeton University). Specific requirements for each of the subareas follow.

The Course of Study for Old Testament Students

The program of study in Old Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, five such courses or seminars will come from the following core areas:
 - two exegesis seminars or courses
 - one seminar in biblical theology
 - one course in the history or backgrounds of the Old Testament
 - one course or seminar in reception history and consequences
2. In addition, students shall attain (usually through coursework) competency in Hebrew, Greek, and Northwest Semitic.

The Course of Study for New Testament Students

The program of study in New Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, courses or seminars will come from the following core areas:
 - One seminar in Greco-Roman environment
 - One seminar in second temple Jewish environment
 - Two exegesis seminars or courses
 - One seminar in biblical theology
 - Electives, which allow students to shape their course of study, such as interdisciplinary work, or further specialist study that can be taken from seminars offered by department faculty or from doctoral offerings by other Seminary and Princeton University faculty.
2. In addition, students shall attain competency in Hebrew, Greek and one other ancient language, chosen from Aramaic, Syriac, Latin, and Coptic. Depending on the subject matter of a student's dissertation, other language may be required.

Issues and Methods Seminar

This seminar is designed to help students map the major contours in the study of the Old and New Testaments. All students during their two years of residency will participate in a seminar (meeting approximately five times per academic year), with each session to be led by at least one faculty member on a topic of his or her choosing (normally in an area of the faculty member's expertise). Selected readings will be distributed as appropriate in advance of each seminar. The Chair of the department will be responsible for communicating faculty assignments and the slate of topics to be covered in any given year.

Old Testament and New Testament Research Colloquia

As a means to foster collegiality and to promote research, the Department sponsors research colloquia in both Old Testament and New Testament. Six colloquia in each subarea occur over the course of the academic year. Participants include Seminary graduate students (required during residency) and faculty as well

as interested visiting scholars and faculty from the local area. Papers are circulated in writing, usually two weeks in advance of the colloquium's meeting. Each paper will be assigned two respondents. Faculty and students share responsibility for presenting papers and responses. Students in their first year are expected to give one response to a paper, while students in their second year will give one paper (often on a topic the student anticipates exploring in the dissertation).

Topic Statement

In consultation with pertinent faculty members, a student will compose a two-page statement describing the general topic of the dissertation. This statement is to be submitted to the Chair of the student's Residency Committee in time for consideration by the Department in its February meeting of the student's second year. These topic statements are provisional and heuristic, serving both to aid in the student's preparation of a thesis proposal in the third year and to guide decisions about the content of the student's Comprehensive Examinations (especially Book-and-Block, Review Essay).

Comprehensive Examinations

Students may sit for Comprehensive Examinations upon successful completion of all residency requirements and the recommendation of their Residency Committee. There are a total of five Comprehensive Examinations, which normally are to be completed by the middle of the third year of graduate work. On occasion, some part or parts of these examinations may be taken earlier. The nature and form of the Comprehensive Examinations vary, but in each, the student's knowledge and competence in a specified area of study is to be evaluated. The five exams are as follows:

1. Major language competency

Attainment of competency in a student's major language will be demonstrated as prescribed in the following:

- Greek for students in New Testament — (i) in May of the first year, pass an exam in New Testament Greek and (ii) in May of the second year, pass an exam in Septuagint Greek.
- Hebrew for students in Old Testament — (i) by May of the first year, either pass an exam in Hebrew prose or satisfactorily complete the Accelerated Hebrew Reading course and (ii) in May of the second year, pass an exam in Hebrew poetry.

Faculty responsibility for overseeing these exams falls to the Department's subcommittee on language study.

2. Minor language competency

Attainment of competency in a student's minor languages will be demonstrated as prescribed in the following:

- For students in New Testament, there are two components: (i) proficiency in Hebrew which may be demonstrated by passing a competency exam in May (of either the first or second year) or by completing an approved

course in Old Testament or New Testament, that includes a substantial Hebrew component; and (ii) proficiency in one other language chosen from the following possibilities: Aramaic, Syriac, Latin, or Coptic. Proficiency may be demonstrated through examination or through satisfactory completion of coursework during the student's first two years of residency.

- For students in Old Testament, there are two components: (i) proficiency in Greek which may be demonstrated either by passing a competency exam in May (of either the first or second year) or by satisfactorily completing an approved course in Old Testament or New Testament that includes a substantial Greek component; and (ii) proficiency in Northwest Semitic, which may be satisfied through examination or successful completion of two courses, one from each of the following areas :
 - (a) Northwest Semitic Epigraphy or Ugaritic
 - (b) Aramaic or Syriac

Faculty responsibility for overseeing these exams falls to the Department's subcommittee on language study.

3. Book-and-Block Exam

In order to prepare for an exam to be taken in the first week of the fall semester of a student's third year, each student in the spring of the second year of residency shall choose a canonical book in which to specialize and shall indicate it to his or her Residence Committee Chair by April 1. Students will be expected to know all critical issues pertaining to the book. Based on the book they choose, students will also be prepared to be examined on the corpus of writings (the "block") in which the book is situated. The exam will have both a written and oral component (The oral component will be conducted jointly with the oral component for the Exegetical Competency Exam [see below]). The nature of the written component will be negotiated between the student and the assigned faculty examiners before the end of May of the student's second year.

Old Testament students will ordinarily choose one of the following corpora:

- Pentateuch
- Prophetic Literature
- Deuteronomistic History
- Psalms
- Wisdom Literature
- Lyrical Poetry
- Apocalyptic Writings (including New Testament)
- Ezra/Nehemiah/Chronicles

New Testament students will ordinarily choose one of the following corpora:

Synoptic Gospels and Acts
Johannine Writings
Paul and Pauline Traditions
Hebrews and Catholic Epistles
Apocalyptic Writings (including Old Testament)

4. Exegetical Competency Exam

This exam will ordinarily not cover material in a student's area of specialization (as the Book-and-Block Exam is designed to do). By the end of April, of the student's second year of residency, the department will assign faculty examiners who will notify the student of the book from which the exam passage is to be taken. Students are responsible for marshalling all necessary resources in advance of the examination, which will normally be set for the week immediately following the date of a student's Book-and-Block exam in September, with the joint oral to follow as soon thereafter as possible, though ordinarily no later than the end of September of the student's third year. The exam is to be open-book, for which students are expected to use all the resources available to them to do advanced exegetical work. Students will be given one week to study a set passage (usually a difficult one); at the end of this week, students must be ready to discuss all aspects of the text including, as relevant, language, philology, textual criticism, literary issues, historical questions, and theology. The student is expected to demonstrate independence in exegesis, an ability to use all relevant languages, and knowledge of the relevant primary and secondary literature. At the end of the week of study, students will turn in a copy of their working notes to the Office of Academic Affairs, Ph.D. Studies. These will provide a partial basis for the ensuing oral examination.

5. Review Essay

This essay is to focus on the status of the question of a particular issue in the field, normally a topic central to a student's anticipated dissertation project. The essay is to involve a thorough review and evaluation of the secondary literature on the topic in question and is to show promise toward publication, either as an independent essay or as a part of the dissertation (often the "history of scholarship" chapter). Ordinarily, the essay is to be submitted to the Office of Academic Affairs, Ph.D. Studies before the Christmas break of the third year in the program. Faculty evaluations will be in writing and notification of pass or failure will be given by the end of the following January.

Successful completion of these Comprehensive Examinations entitles a student to move directly to the Dissertation Proposal and the Dissertation.

Dissertation Proposal

The dissertation proposal is to be brief (no more than ten pages) and should be composed by the student in consultation with relevant faculty members. Normally, it is to be submitted to area faculty for evaluation (via the student's proposed Dissertation Committee Chair) no later than March 1 following the successful

completion of the Comprehensive Examinations. The proposal should contain within it a recommendation for the constitution of a Dissertation Committee. The Department will record the area colleagues' evaluation of the proposal and will act on the recommendation for a Dissertation Committee, forwarding both findings onto the Office of Academic Affairs, Ph.D. Studies.

AREA II: History and Ecumenics

1. Church History and History of Doctrine

At PTS, the history of Christianity, commonly referred to as Church History and the History of Doctrine, is an integrative, interdisciplinary program that encompasses social, theological, institutional, and cultural history of the world's Christian communities, their ideas, and their practices. It also offers resources from related fields in the history of religions, history of worship, sociology of religion, missiology, and ecumenism. The program's goal is to train scholars to develop an area of specialization within a context of breadth, balancing particular interests with an attention to Christianity's larger history and global expansion.

Residence Requirements

The program in Church History and History of Doctrine includes five eras: the early church, the medieval church, the Reformation, the modern European church, the American church. Over the two years of residence, a student must successfully complete eight doctoral seminars. The purpose of coursework is to develop historical breadth, hone research skills, and prepare for comprehensive exams.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. A departmental seminar or individual tutorial on historical method
2. Church History seminars in at least three different eras (early, medieval, Reformation, modern, American)
3. One seminar chosen from doctoral offerings at Princeton University
4. At least one seminar from among the department's broader offerings, such as mission, ecumenics, history of religions, and sociology of religion
5. Two electives, chosen from doctoral courses of the department, the rest of the Seminary, or the University

Ph.D. students are free to audit other courses in the Seminary catalogue, such as those offered in the master's program. If such courses are taken for Ph.D. credit, additional work will usually be required.

Language proficiency in French and German is required. Ph.D. students are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the eight seminars.

Comprehensive Examinations

During their first two years of residence, students choose three historical eras of specialization from among the five (early, medieval, Reformation, modern European, modern American), and communicate this to their residence

committees. There will be a total of four written exams, one of which may be submitted as a research paper. Any one of these exams will combine the era with another field of study of the department (e.g. ecumenics, history of religions, missiology, sociology of religion). After the written exams are completed, there will be a comprehensive oral examination based on all four of them.

The four exams will be based on the chosen eras and include the following:

1. One specialized exam in the areas defined as requisite background for the proposed dissertation. This typically falls within one of the three chosen eras. (If a student's dissertation topic involves more than one era, adjustments to the exam structure may be made by the residence committee.)
- 2/3. Two examinations, each based on one of the remaining eras of choice
4. One comparative examination focused on a topic that involves at least two different historical divisions and/or cultural contexts

All examiners are appointed by the department in consultation with the student and his or her residence committee. Bibliographies for the examinations are compiled by the student in consultation with the examiner.

Interdisciplinary exams involve one examiner for each discipline. In all cases, the instructors setting the examination have final responsibility for determining the bibliography.

2. Mission, Ecumenics, and the History of Religions (MEHR)

MEHR integrates the fields of Mission (history and theology), Ecumenics (history and theology), and History of Religions to promote the interdisciplinary study of Christianity as a cross-cultural, global phenomenon. Capitalizing on the Seminary's diverse resources, MEHR nurtures a broad perspective on Christianity's historical and contemporary expansion and expression throughout the world, including representative theologies emanating both from the global South and the global North. Additionally, MEHR pays special attention to the ecumenical interrelations of the global Christian communion as well as to its interactions with believers from other faith communities. As a whole, MEHR provides a rigorous scholarly foundation for a multifaceted study of world Christianity.

Residence Requirements

Students are expected to complete eight seminars during two years of residence. These seminars will include at least one from each of the three major fields in the program: Mission, Ecumenics, and History of Religions. The remaining seminars may draw on courses in the M.Div. program (with enhanced requirements) that have a bearing on the student's area of concentration. The program may be rounded out by doctoral seminars offered elsewhere in the Seminary or at the University. The resulting program will be tailored individually by the student in consultation with her or his residence committee. The student is expected to participate in the monthly colloquium for Ph.D. students and faculty conducted by the Department of History and Ecumenics.

Students are expected to develop an area of dissertation research during their period of residence. The student's residence committee will provide advice and formal guidelines.

Comprehensive Examinations

Following the two-year period of residence, the student will take a series of comprehensive examinations. Passing these examinations qualifies the Ph.D. candidate to submit her or his dissertation proposal and to begin concentrated work on the dissertation. Methods and specific content of the exams will be negotiated with the residence committee. There will be a total of four comprehensive examinations:

1. History of Mission and Ecumenics
2. Theology of Mission and Ecumenics
3. Theory and methodology for the History of Religions in relation to one particular religious tradition, or with special application to interreligious dialogue, comparative theology, or theology of religions
4. Social science theory and methodology for the study of world Christianity

Note that in lieu of an examination in social science theory and methodology, or in addition to it, an essay may be submitted illustrative of a major theme or topic that might be treated in the student's doctoral dissertation.

Submission of Dissertation Proposal

Following successful completion of the comprehensive examinations, the Ph.D. candidate is expected to submit a dissertation proposal to the department for approval. Guidance will be provided by the candidate's residence committee.

AREA III: Theology

The several fields of the Department of Theology (Christian ethics, history of doctrine, philosophy, and systematic theology) are closely related. Students normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields. Students will normally register for at least one seminar in each field for which they intend to be examined. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. students, may be recommended. In the first two years of the Ph.D. program, students will divide their eight required courses according to a "4/4" structure:

Four courses must be taken as seminars in the Theology Department. The remaining four required courses can be taken as Theology Department seminars or taken as a combination of Princeton University courses, independent studies, Ph.D. seminars in other departments, or M.Div. courses with Ph.D.-level writing assignments negotiated with the professor of the course. The following restrictions apply:

- Princeton University courses: No more than 3 out of the 8 required courses
- Independent Studies: No more than 3 out of the 8 required courses
- Ph.D. seminars in other PTS departments: No more than 3 of the 8 required courses
- M.Div. courses: No more than 1 of the 8 required courses

Any courses taken beyond the eight requirements can fall under the forms described above.

A concentration in Ethics may be pursued either within the Theology Department or through the Religion and Society Program. In the Theology Department, ethical inquiry takes place in the context of systematic theology, history of doctrine, and philosophy. In the Religion and Society Program, ethical inquiry focuses on religion, politics, and social life. For a comparison, see the Religion and Society Program description.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics.

Comprehensive Examinations

After the completion of course work, students wishing to proceed to the dissertation stage must sit for comprehensive examinations prescribed in accordance with each of the four areas taught by the department—Ethics, History of Doctrine, Philosophy and Theology, and Systematic Theology. Two of these exams must be five-hour timed exams. The other two exams may be five-hour timed, 24-hour take home, or essays. The form of the examinations will be negotiated with the examiners.

- 1. **Ethics**—Examinations in Ethics, Philosophy, Systematic Theology, and a written paper or the examination in History of Doctrine or a second examination in Ethics



Shawn L. Oliver
Associate Dean for Curricula

- 2. History of Doctrine**—Examinations in History of Doctrine, Philosophy, Systematic Theology, and a written paper or the examination in Ethics or a second examination in History of Doctrine
- 3. Philosophy and Theology (including Theology and Science)**—Examinations in Philosophy, Systematic Theology, and the examination in Ethics or History of Doctrine, and an examination in Theology and Science (or by special permission a written paper on an approved topic)
- 4. Systematic Theology**—Examinations in Systematic Theology, Philosophy, Ethics, and a written paper or the examination in History of Doctrine or a second examination in Systematic Theology

Comprehensive examinations may be taken in May of a student's second year of study and completed in September of the third year, or they may be taken in September of a student's third year of study and completed the following January. (It is also possible for a student to take all four exams in September of the third year.) Completion of all written examinations is followed within three weeks by an oral examination. All faculty who serve as first and second readers for each exam will be present at the oral examination.

AREA IV: Religion and Society

Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With "the religious" and "the social" as its two foci, the program equips doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program's conceptual field and, especially, its comprehensive exams.



William Stacy Johnson
Arthur M. Adams Professor of
Systematic Theology

Faculty Research Areas

The faculty of the Religion and Society Program also teach in the academic departments of the seminary, and bring to the program different types of theoretical expertise and skills from the following research areas:

1. Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
2. Social Sciences (e.g. sociology, anthropology, political science, economics)
3. The Humanities (e.g. history, literature)
4. Ethics (e.g. religious, social, theological)
5. Theology (e.g. systematic, doctrinal, constructive)

Seminary and University Scholarship

Doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves as a liaison between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The Ph.D. program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social, and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

Ph.D. Seminars Offered by Religion and Society Program Faculty

- Critical Issues in the History of Religions (Young)
- The American Jeremiad: American Religion in Cultural Context (Pierce)
- Methods in Theological and Religious Studies (Taylor)
- Aquinas on Law and the Virtues (Bowlin)
- Theological Anthropology (Johnson)
- Race, Racism, and Religion in America (Pierce)

Comprehensive Examinations

The interdisciplinary ethos of the Religion and Society Program is structured for doctoral students around four comprehensive exams, usually begun toward the end of the second year of residence. One of these exams should be selected by examinees as their “theory and methods exam,” in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions—This exam should demonstrate excellence in knowledge of religious studies and at least one non-Christian tradition.
2. Social Sciences or the Humanities—This exam should demonstrate excellence in one theoretical perspective on the “social” in either the social science or the humanities.
3. Ethics—This exam should demonstrate excellence in the knowledge of religious, social, or theological ethics.
4. A Dissertation-related Theme or Problematic—This exam should demonstrate excellence in analyzing a theme or problem that will be significant in the writing of the dissertation.

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required because analysis of the moral life, and ethical reflection upon it, has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are “qualifying” exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program.



Sally Ann Brown

Elizabeth M. Engle Associate
Professor of Preaching and Worship

AREA V: Practical Theology

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Students are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

Comprehensive Examinations

Students in Practical Theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Students in Christian Education are to write examinations in the following areas:

1. Practical Theology
2. Christian Formation, Theology, and Spirituality
3. Christian Formation and the Human Sciences
4. Contemporary Discipleship and Education
5. History and Philosophy of Christian Formation

Students in Pastoral Theology are to write examinations in the following areas:

1. Practical Theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Ordinarily students in Homiletics are to write examinations in the following areas:

1. Practical Theology
2. Speech, Performance Theory, and Preaching
3. History, Theory, and Practice of Preaching
4. Theology and Hermeneutics in Preaching
5. Preaching the Gospel in Diverse Cultures (On occasion, a student will be authorized to substitute a topic—such as Liturgical Studies and Proclamation—selected by the residence committee in consultation with the student).

Additional Programs and Requirements

Joint M.Div. and M.S.W. Program in Ministry and Social Work

A joint program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University's Graduate School of Social Work is available for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. M.Div. students interested in the joint program should inquire about the program early during their junior year and then apply in January of their middler year. (The Seminary recommends and provides funding for a limited number of students, but does not guarantee that applications to Rutgers University will be successful.) In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the senior year a total of twelve credits of coursework, six credits per semester, taken at Rutgers University will be credited toward the Seminary degree, while approved Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon conferral of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of this program. Applications for this program should be filed with the Seminary registrar in January of the middler year of study. In order to be considered by the Seminary for the Joint M.Div./M.S.W. program, the student must:

- Complete the application for Joint M.Div./M.S.W. in Ministry and Social Work for Princeton Theological Seminary no later than February 15. (This is found on the registrar's web site.)
- Complete four required Seminary courses approved by Rutgers. (See course list below.)
- Complete the two required PTS field education placements prior to the senior year.
- Meet with the designated faculty member to discuss vocational plans.
- Complete the Rutgers MSW Application no later than March 1.
- Hold New Jersey residency.

****Note** that acceptance by Rutgers into their M.S.W. program is not an acceptance to this Joint M.Div./M.S.W. program. The Seminary application process is separate from the Rutgers application and admission process. Information on specific requirements of this program is available on the registrar's web pages.

Information on specific requirements of this program is available on the registrar's web pages.

The following Seminary courses are approved by Rutgers for the M.S.W. program:

The following course is required in place of Human Behavior and the Social Environment I:

PC5461 Pastoral Care and The Life Cycle

A maximum of three of the following taken as general electives:

CH435 Sects and Cults in America

CH436 The Search for a Christian America

EF5353 Advanced Studies in Youth, Church and Culture

ED372 Small Groups and Spiritual Formation

ET5346cr Issues in Biomedical Ethics

ET5348cr Issues in Human Sexuality

ET5347cr Issues in Medical Ethics

PC239 Death and Dying

PC5242 Sexuality and the Christian Body

PC5250 Marriage, Family, and the Christian Community

PC5253 Pastoral Care of Adolescents

PC5262 Pastoral Care with Older Adults

PC5330 Sleep, Surrender, and Sabbath

PC5266 Pastoral Care of Men

PC280 Pastoral Counseling

PC5360 The Self in the System

PC470 Persons in Pain

PC471 Families in Pain

PC5472 The Minister and Mental Illness

PC5475 Confession and Forgiveness in Pastoral Perspective

TH3583cr Critical Race Theory as Theological Change

TH495 A Time to Embrace

TH3200 Judaism, Christianity, and Islam in Israel (Middle East)

National Capital Semester for Seminarians

This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington DC. The National Capital Semester for Seminarians (NCSS) is open to a limited number of M.Div. students in their middler year and to dual-degree students in years two and three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton Seminary during the program, and are eligible for financial assistance. Housing and meal costs are paid directly to Wesley Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students who apply and are selected for this program will postpone their academic-year field education placement

until their senior year. For additional information and an NCSS application, visit the Registrar's web site. Interested students must notify the Princeton Seminary registrar, complete the Princeton Seminary supplement, and complete the Wesley Seminary online application. All completed materials must be submitted to the Princeton Seminary registrar no later than October 15 (for the following spring semester). Applications will then be submitted to the Religion and Society Committee for approval. Students must confirm their admission into this program no later than November 30.

Presbyterian Exchange Program

Master of Divinity candidates in their third or fourth semester or dual-degree candidates in their third, fourth, fifth, or sixth semester may study at another participating Presbyterian Church (USA) Seminary for one semester should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student attends and pays room and board to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript. For further information, visit the registrar's web page. Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

International Exchange Programs

The Seminary has exchange programs with several international educational institutions, not all of which are active in any one year. For more information on these International Exchange Programs, please inquire in the Office of Multicultural Relations. Periodic announcements are also provided through the Office of Academic Affairs.

Eberhard Karls-Universitaet Tuebingen

Inter-American University in Puerto Rico

University of Edinburgh, Scotland

Institut de Theologie Protestante de Strasbourg

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as visiting scholars, which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low-rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the president by writing to: Visiting Scholar Program, President's

Office, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ, 08542-0803, or by email to president@ptsem.edu. The deadline for applications is November 15 for the following academic year (September–May 2014–2015). Applicants are notified by January 31 regarding the status of their applications.

Doctoral Research Scholars Program (DRSP) at Princeton Theological Seminary

Princeton Theological Seminary welcomes doctoral students from other institutions to participate in the Doctoral Research Scholars Program (DRSP) and study for four months at Princeton with access to the Seminary library. Princeton Theological Seminary offers two tracks for the Doctoral Research Scholars Program that allow doctoral students to visit the Seminary for research purposes: 1) "Track A: Doctoral Research Scholars Program—PTS Funded," which is open to doctoral students from institutions outside the fifty United States; and, 2) "Track B: Doctoral Research Scholars Program—Self-Funded," which is open to students in institutions whether foreign or domestic.

The DRSP is available to doctoral students in theology or religious studies enrolled in good standing in accredited degree programs (e.g., Ph.D. and Th.D.). Admitted students will be assigned a faculty adviser, granted access to the libraries of the Seminary and Princeton University, to computer labs, and to a PTS email account and campus postal box. Admitted students may apply without charge to audit (without academic credit) up to two PTS Ph.D. seminars during their stay. Students accepted into either Track A or Track B must pay for their round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.

Two conditions of acceptance apply to both tracks: 1) A PTS faculty member must agree to serve as the student's primary adviser; and, 2) Visa restrictions do not permit employment of any sort, on or off campus.

Track A: Doctoral Research Scholars Program (DRSP)—PTS-Funded

Track A: Doctoral Research Scholars Program—PTS-Funded; provides funding for a limited number of students.

1. Doctoral research scholars must be from institutions outside the fifty United States. Students in foreign universities or U.S. territories or commonwealths (e.g., Puerto Rico) may apply.
2. Track A is only available for a four-month period, from August 28 through December 20. Students may arrive no earlier than August 27 and remain no longer than December 20.
3. The application deadline is February 1.
4. To be considered for scholarship assistance, the applicant must complete the Track A: DRSP Online Application. The DRSP application may be submitted online but will not be reviewed until all supporting documents mentioned in the instructions are received by post, FAX, or as PDF file attachments.

5. Successful applicants must agree to come alone (without family) and live in a furnished student residence hall.
6. Students selected for Track A receive a scholarship that covers the research fee, housing in a residence hall, a meal plan, medical insurance (if not already insured by documented equivalent coverage), and taxes, along with a modest stipend for incidental costs. The student is responsible for round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.
7. As part of the paperwork prior to arrival at Princeton Theological Seminary, students must provide financial guarantees demonstrating the ability to pay for the cost of the program not covered by the scholarship.
8. Preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not as readily available at their current institution or who show the greatest promise for contributing to future research and teaching in their home contexts.

Further information and application materials are available on the Seminary web site or by contacting the Office of Academic Affairs, Ph.D. Studies at phd@ptsem.edu.

Track B: Doctoral Research Scholars Program (DRSP) – Self-Funded

Track B: Doctoral Research Scholars Program—Self-Funded requires that accepted students fund their own stay.

1. Doctoral research scholars can be from home institutions whether foreign or domestic.
2. Due to the availability of PTS faculty during the fall and spring semesters, students are encouraged to apply for a four-month stay during the fall semester (August–December) or the spring semester (January–May). Students may arrive no earlier than the start of the semester (August 27 or January 28) and remain no longer than December 20 for the fall semester or May 12 for the spring semester. Application deadlines are February 1 for fall semester admission and July 15 for spring semester admission.
3. Scholars may apply for lengths of stay outside of the fall and spring semesters provided a PTS faculty member is available to serve as an adviser and housing accommodations are available. Applications are accepted on a rolling basis. Scholars may stay no longer than 12 months.
4. The student must complete the Track B: DRSP Online Application.
5. Successful applicants whether single, married, or in other legally recognized relationships, may apply for PTS housing and/or meal plan at regular subsidized rates. Generally, single students will be housed in a furnished campus residence hall and will take their meals in the PTS dining hall. Married or legally coupled students may apply for an unfurnished PTS apartment with kitchen facilities.
6. Students selected for Track B are responsible for all expenses incurred during their stay (research fee, housing, meal plan, and medical insurance at subsidized rates, as well as incidental costs). The student is responsible for round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.

7. As part of the paperwork prior to arrival at Princeton Theological Seminary, students must provide financial guarantees demonstrating the ability to pay for the cost of the program.
8. Full payment is due upon arrival at PTS.

Further information and application materials are available on the Seminary's web site or by contacting the Office of Academic Affairs, Ph.D. Studies at phd@ptsem.edu.

International Students

Along with the other admission credentials, an international student desiring to enter a master's-level program at the Seminary is required to have sent to the director of admissions and financial aid a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening; and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 4 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program. Exceptions may be made for suitably qualified applicants where the needs of the local church context support admission.

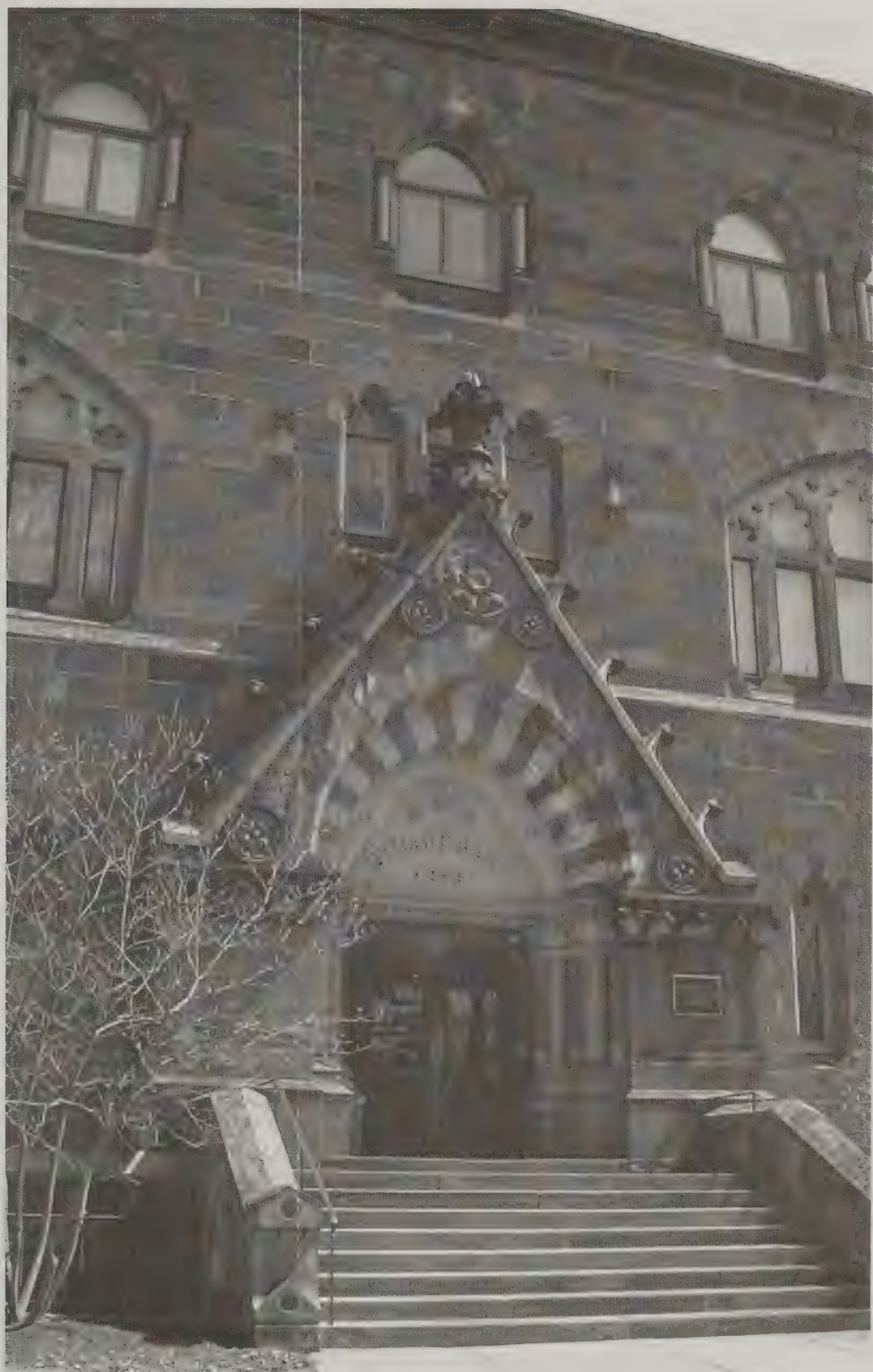
International students who wish to study at Princeton Theological Seminary must be in valid F-1 visa status prior to the start of classes.*

The Office of Multicultural Relations will assist admitted students in the enrollment process. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the Early Orientation Program that is scheduled prior to the start of the fall semester.

* International students currently studying in the U.S. must submit a copy of their current Form I-20 issued by the educational institution at the time of application.

Rules and Regulations: *The Handbook*

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Princeton Theological Seminary Handbook*. *The Handbook* is issued each year at the beginning of the academic year and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards of Satisfactory Academic Progress (found under "Academic Regulations"), a federally mandated guide to eligibility for certain kinds of financial assistance.



Other Educational Opportunities at the Seminary

School of Christian Vocation and Mission (formerly Continuing Education)

Interim Director: Dayle Gillespie Rounds

Director of Programs on the Hispanic Leadership Program: Amaury Tañón-Santos

Director of the Institute for Youth Ministry: Dayle Gillespie Rounds

Director of Programs: Mary Dennis

Assistant Director of the Institute for Youth Ministry: Chanon Ross

Director of Conferences and Hospitality: Amy Ehlin

Operations Manager: Sharon E. Huber

Assistant Director of Congregational Programs: Seraphim Danckaert

Communications Coordinator: Sushama Austin-Connor

Administrative Assistant: Marybeth Chapman

Office Assistant: Ivette Martell

Front Desk: Levente Takacs

Ministry of the School of Christian Vocation and Mission

The ministry of the School of Christian Vocation and Mission revolves around two primary objectives: the continued formation of church leaders, in particular pastors; and nurturing vital and vibrant congregations. This is in support of the Seminary's strategic plan, which seeks to broaden the Seminary's "constituency by providing theological continuing education to leaders of the larger church serving in vocations in addition to ordained ministry." The programs and activities of the school are represented by four integrated themes. These four expressions of ministry are:

- Pastor and Church Leader Formation
- Youth and Young Adult Ministry
- The Church in the World
- Lay Formation

Members of the Seminary community (and their spouses) can participate in programs of the school on a space-available basis at no cost. The school strives to provide participants with solutions that are directly applicable to issues that are currently facing the church. The school regularly partners with student groups and other departments to offer programs of direct interest to students. Some offerings that may be of interest to current students include the Institute for Multicultural Ministry, First Call: Transition-into-Ministry, the Institute of Faith and Public Life, the Princeton Forums on Youth Ministry and the seasonal Advent and Lenten Bible Studies.

SCVM offers a variety of online learning opportunities, including live online broadcasts of conferences, stand-alone webinars, and, recently, entire series of online courses. In 2013, a year-long, non-credit "Certificate in Theology and Ministry" launched, taught entirely online by PTS faculty. Plans are underway for other online series and an online certificate in Spanish.

Graduates can identify programs of interest by visiting www.ptsem/cvm.

Since 1942, the Seminary has offered career-long learning opportunities. Fifty years ago, President McCord reinforced this mission:

Continuing Education is not a sporadic and nostalgic return to the campus for the joy of trying to recapture alma mater feeling, but the involvement in some systematic, continuing, and valuable discipline after the days or weeks on campus are over.

The Engle Institute of Preaching

The Engle Institute of Preaching is a weeklong continuing education event that was envisioned and made possible by the dream and generosity of Joe R. Engle. The institute is designed to nurture and strengthen the craft of those who preach, whether weekly or occasionally, whether in city, suburb, small town, rural community, or other specialized ministries. Engle Fellows and faculty gather for the week to participate in the hospitality of the seminar room, the dinner table, and the chapel pew. Engle Fellows reconnect vocationally with friends as they practice the craft of preaching in the company of colleagues. Further information is available from the Erdman Center on the web at www.ptsem.edu/scvm, or by telephone at 609.497.7990.

The Hispanic/Latina(o) Leadership Program

For more than twenty years, the Hispanic-Latina/o Leadership Programs (HLPs) at Princeton Theological Seminary have sought to be a space of mutual learning, training, spiritual strengthening, and fellowship for the growing "Comunidad Latinoamericana" in the USA.

In developing programs for Latina/o Christian communities, the goals of the HLPs are to continually develop lay and clergy leaders and congregations with social and theological integrity, coming from a Latin American Christian perspective.

Programs include but are not limited to:

- Congreguémonos (a yearly gathering of Latina/o Christian leaders)
- Certificado en Estudios Bíblicos y Teológicos (coming soon online)
- Instituto de Predicación Joe R. Engle
- Día de Entrenamiento para Líderes Congregacionales

Other programs and events with a focus on the pressing concerns of the global church and the Latin American church around the world will also be offered. For further information about programs in English, Spanish, or Portuguese, contact Amaury Tañón-Santos, director of the Hispanic/Latina/o Leadership Programs, at 609.497.6942. More information is available online at www.ptsem.edu/hlp.

The Institute for Youth Ministry

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary enhances and sustains a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through:

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. The IYM's most recent research project, funded by Lilly Endowment, Inc. was "The Connections Project: Strengthening Youth Ministries through Mentoring and Vocational Friendships."

Leadership Development

The Institute for Youth Ministry provides opportunities for non-degree theological education and practical training in youth ministry. Its leadership development opportunities include The Princeton Forums on Youth Ministry, the Certificate in Youth and Theology, online opportunities, and one-day events. In cooperation with faculty, the forum is also offered for credit. PTS students are welcome to attend the forums and other conferences on a not-for-credit basis.

Degree Programs

Princeton Theological Seminary offers two master's-level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. The Institute for Youth Ministry collaborates with faculty and students to enrich and support the degree programs. For more information on these degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

For more information, contact the Institute for Youth Ministry online at www.ptsem.edu/iym, by email at iym@ptsem.edu, or by telephone at 609.497.7914.

The Erdman Center: Lodging, Facilities, Meals, and the Art Gallery

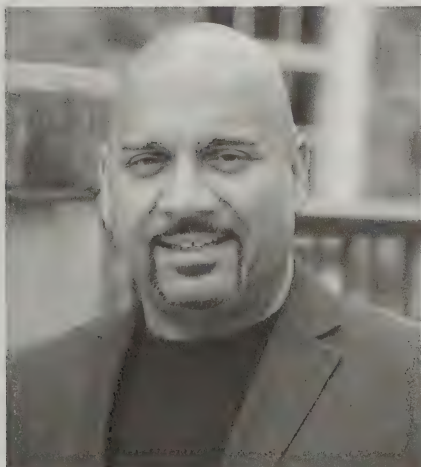
Lodging in the Erdman Center is not limited to the Seminary community or conference participants. Conveniently located across the street from the Seminary's library, the Erdman Center is a non-smoking, no-pet facility with sixty comfortable guest rooms, all of which have telephones with voicemail and complimentary high-speed Internet access via cable and wi-fi. The premier meeting space at the center is the Cooper Conference Room, a state-of-the-art "smart classroom." Other meeting spaces include the Clarke Lounge, a fully functional art studio, and the recently refurbished Adams House.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from the Erdman Center—serves meals with a variety of selections, including at least one vegetarian entrée. Lodging and meal plans are offered to guests of the Erdman Center. Further information is available from the director of conferences and hospitality online at www.ptsem.edu/cvm, or by telephone at 609.497.7990.

The Erdman Center is also home to the Erdman Art Gallery, which exhibits artwork from local, national, and international artists throughout the year. The exhibits represent a variety of media, including paintings, drawings, graphic arts, sculpture, photography, and textiles. Receptions with artists and related workshops are held regularly in connection with the art exhibits. Further information is available from the Erdman Center online at www.ptsem.edu/scvm, or by telephone at 609.497.7990.

The Office of Multicultural Relations

The Office of Multicultural Relations, located in the Department of Student Life, focuses on the concerns of international students, promotes campus programs relating to opportunities for and appreciation of multi- and cross-cultural experiences, facilitates the life and work of the Seminary Council on Institutional Diversity and its diversity workgroups, and assists various Seminary constituencies



Victor Aloyo
Director of Multicultural Relations

in providing learning opportunities regarding multicultural concerns and issues relating to inclusion and diversity at all levels. The vision and goals of the Office of Multicultural Relations are to provide direction and leadership for the assessment and improvement of Seminary-wide efforts to create and sustain a more diverse and inclusive community of learners; to collaborate with other departments and student organizations to recognize and value difference, encourage and support positive interactions among diverse populations, maximize the benefits of a multicultural perspective, and build bridges of reconciliation through dialogue; to advise the Seminary leadership on the policies, programs, practices, and resources needed to achieve excellence, equity, and effectiveness in the research, teaching and learning, and outreach activities of the Seminary; and to assist Seminary committees, departments, and administrative offices in proactive leadership in reconciling racial/ethnic and cultural discord.

For more information, contact Victor Aloyo, director of multicultural relations, at 609.688.1941.

Summer Language Program

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week summer session that is open to degree candidates and to properly qualified non-degree students. Each course carries six credits. Outside full- or part-time employment is highly discouraged as language courses are quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with a summer language course. Information is available in late March on the registrar's web pages regarding registration, tuition, and accommodations for the upcoming summer. If you have any questions, please contact the Registrar's Office by email at registrar@ptsem.edu, by phone at 609.497.7820, or by fax at 609.524-0910. The 2014 program begins on Monday, June 30 and ends on Friday, August 22, 2014.

The Hispanic Theological Initiative

The Hispanic Theological Initiative (HTI) was developed in 1996 at Emory University as a scholarship, mentoring, and networking program to help Latina/o church leaders become scholars in the academy. From 1996 to 2009, HTI was funded by The Pew Charitable Trusts (Pew) with \$8.35 million dollars. In 1999, the program was relocated to Princeton Theological Seminary, its current location. In 2003, HTI also received \$888,000 from the Lilly Endowment Inc. (Lilly) to help provide new students with scholarships. In 2003, the PTS Board of Trustees adopted the HTI program, and since August 2009 has been supporting its infrastructure. In 2007, the Hispanic Theological Initiative Consortium (HTIC) was developed to help maintain a national ecumenical representation within the cohort of students. Additionally, in 2013 the Henry Luce Foundation provided the HTIC with a \$400,000 grant to support Ph.D. students at the post-comprehensive-examination stage.

The HTIC is a currently a collaborative enterprise of twenty-five Ph.D. granting institutions seeking to:

- Increase the recruitment, retention, and graduation rates of Latina/o Ph.D. students across the nation by uniting and leveraging institutional resources in the field of religion (human, financial, and infrastructure)
- Provide a forum for exchange of information, ideas, and best practices to address the needs of Latina/o faculty and students in theological and religious studies
- Leverage additional resources for recruitment of Latina/o faculty and students

The member institutions are:

Andrews University
Boston University School of Theology
Brite Divinity School
Calvin Theological Seminary
Candler School of Theology, Emory University
Chicago Theological Seminary
Claremont Graduate University
Claremont School of Theology
Drew University
Duke Divinity School
Fuller Theological Seminary
Garrett-Evangelical Theological Seminary
Graduate Theological Union
Harvard Divinity School
Iliff School of Theology and University of Denver
Loyola University, Chicago
Luther Seminary
Lutheran School of Theology, Chicago
Perkins School of Theology, Southern Methodist University
Princeton Theological Seminary
The Catholic University of America
The University of Chicago Divinity School
Union Theological Seminary in the City of New York
University of Notre Dame
Vanderbilt Divinity School

HTI staff members include Joanne Rodríguez, director and Angela Schoepf, assistant director. For more information visit www.htiprogram.org or call 609.252.1721. HTI offices are located at 12 Library Place, Princeton, NJ 08540.

Hispanic Summer Program

The Hispanic Summer Program (HSP) is an ecumenical program in theology and religion geared toward master-level Latina/o seminarians and graduate students. This annual summer program offers 3-credit academic courses taught by Hispanic faculty. Princeton Theological Seminary is one of the sponsoring institutions. Courses fulfill general M.Div. elective credits. Interested students may contact the Registrar's Office for further information.

Inter-institutional Arrangements

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College of Rider University, New Brunswick Theological Seminary and Jewish Theological Seminary in New York City. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary is limited. Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary web site. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.



Heath Dewrell
Assistant Professor of Old
Testament

Courses of Study

Course Numbering System

1000	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, are otherwise general electives
2000	Required courses for M.Div. and/or M.A. students
3000	Electives that fulfill a departmental distribution requirement
4000	Electives that <i>do not</i> fulfill a departmental distribution requirement
5000	Advanced electives, suitable for Th.M. students, that may fulfill a departmental distribution requirement if so noted in the catalogue description. Normally require lower level courses as prerequisites.
8000	Doctoral seminars
9000	Doctoral seminars

Biblical Studies Course Numbering

32XX	Electives that do not fulfill close reading requirement
33XX	English-track exegesis courses that fulfill close reading requirement
34XX	Hebrew- and Greek-track exegesis courses that fulfill close reading requirement
50XX	Advanced languages

Practical Theology Department Course Numbering

1000	Courses do not count towards distribution requirements
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<u>Course Prefixes</u>	<u>Area</u>	<u>Department</u>
CH	Church History	History
CL	Christian Literature	(secondary prefix only)
DP	Denominational History, Theology, and Polity	
EC	Ecumenics	History
EF	Education and Formation	Practical Theology
ET	Christian Ethics	Theology
FE	Field Education	
HR	History of Religions	History
ML	Ministry Leadership	
NT	New Testament	Biblical Studies
OT	Old Testament	Biblical Studies
PC	Pastoral Care and Specialized Ministries	Practical Theology
PhD	Ph.D. Seminars	

PH	Philosophy	Theology
PR	Preaching	Practical Theology
PT	Practical Theology	Practical Theology
SC	Speech Communication in Ministry	Practical Theology
SR	Sociology of Religion	History
TH	Doctrinal Theology	Theology
WR	Worship	Practical Theology

Cross-listed courses or Primary/Secondary

CH/TH	Cross-listed course listed under both departments: Theology and History. (Prefixes are in alpha-order)
TH(EC)	Not a cross-listed course. Theology is the primary area and Ecumenics is the secondary area. Course is listed only under the Theology Department.

Course Suffixes

cr	Christian responsibility in the public realm course
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The stipulations regulating the courses of study as detailed below apply to the academic year 2013–2014. The course offerings are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary.

A full-time program for M.Div., M.A., M.A.(T.S.), and dual-degree candidates ordinarily consists of thirteen credits each semester; for Th.M. candidates, twelve credits each semester. The minimum load for full-time candidacy in the M.Div., M.A., and M.A.(T.S.) programs is twelve credits per semester; however, students who carry no more than the minimum twelve credits per full-time semester will require additional part-time semesters and/or summer study in order to complete their programs.



Brian Rainey
Assistant Professor of Old Testament

Biblical Studies

Professors: Dale C. Allison, C. Clifton Black, James H. Charlesworth**, Dennis T. Olson, Choon-Leong Seow

Associate Professors: Frederick W. Dobbs-Allsopp, Jacqueline E. Lapsley, George L. Parsenios (chair)

Assistant Professor: Heath Dewrell, Brian Rainey

Instructor: Lisa M. Bowens

** On leave spring semester

Old Testament

Introductory Courses

OT1151 Introductory Biblical Hebrew

A systematic introduction to Hebrew grammar, with emphasis on reading selected portions of the Hebrew Bible. This course is the first part of a yearlong course. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2013–2014; Ms. Lapsley and Mr. Rainey

Fall Semester, 2014–2015; Mr. Dewrell and Mr. Rainey



George Lewis Parsenios

Associate Professor of New Testament

OT1152 Introductory Biblical Hebrew

The continuation of Introductory Biblical Hebrew from the fall term. The completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- Prerequisite: OT1151.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2013–2014; Ms. Lapsley and Mr. Rainey

Spring Semester, 2014–2015; Mr. Dewrell and Mr. Rainey

OT1152 Introductory Biblical Hebrew—Summer

An introduction to the elements of classical Hebrew grammar, with an emphasis on reading the Hebrew Bible. Standard reference works for biblical exegesis will be presented.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 6 credits.

Summer, 2013; Ms. Kristin Helms

Summer, 2014; Staff

OT1153 Hebrew Translation

Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Pass/D/Fail.
- Prerequisite: OT1152 or permission of the instructor.
- 1 credit.

Fall Semester, 2013–2014; Mr. Ryan Armstrong

Spring Semester, 2013–2014; Mr. Ryan Armstrong

Fall Semester, 2014–2015; Staff

Spring Semester, 2014–2015; Staff

OT2101 Orientation to Old Testament Studies

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature.

- Required of M.Div. and M.A. candidates in their first year of study. Not open to Th.M. or Ph.D. candidates.
- 3 credits.

Fall Semester, 2013–2014; Ms. Lapsley and Mr. Olson

Fall Semester, 2014–2015; Ms. Lapsley and Mr. Olson

General Electives and Theme Courses (courses that do not fulfill “close reading of the text” requirement)

OT3211 Interpretation and Theology of the Pentateuch

Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted, with a focus on contemporary issues of theology and faith.

- This course does not fulfill the “close reading of the text” requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Olson

OT/TH3216 Revelation and Biblical Interpretation in a Postmodern World

This course provides a constructive exploration of the doctrine of revelation and biblical interpretation in the light of postmodern challenges to meaning and truth and post-Holocaust questions about the reality of God. Focusing on particular biblical texts, the course explores diverse approaches to biblical meaning, both historical and contemporary, with a view toward appropriating those meanings today. Students consider the changing nature of religious life today and how to formulate a viable approach to theology and biblical interpretation for the twenty-first century.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course does not fulfill the “close reading of the text” requirement.
- 3 credits.

Fall Semester, 2013–2014: Mr. Dobbs-Allsopp and Mr. Johnson

OT3240 Israel’s Wisdom Literature

A survey of the wisdom writings of Israel, especially the books of Proverbs, Job, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. This course will consider the problems and possibilities of preaching and teaching from these texts and the relevance of wisdom’s perspectives for contemporary theology.

- This course does not fulfill “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2014–2015; Mr. Seow

English Exegesis courses that fulfill “close reading of the text” requirement

OT3300 Introduction to English Bible Exegesis: Genesis

Introduction to exegetical method and close reading of the Bible using the English text of Genesis.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Olson

OT3301 God in the Old Testament

This course will focus on the central word of the Old Testament, its witness to the God of Israel who was incarnate in Jesus Christ. Such topics as the character or attributes of God, the presence of God, the knowledge of God, distinctiveness and commonality in relation to other religious views of God, the role of anthropomorphic language, and the history of God will be considered. Exploration of these matters in the context of the Old Testament as a whole, and as they affect the way in which we think about Christian theology.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester, 2014–2015; Mr. Seow

OT3303 The World of the Old Testament

This course will focus on the political, social, and cultural world that served as the background of the Old Testament. To this end, topics of discussion will include the political history of the broader ancient Near East of which Israel and Judah were a part, archaeological evidence that may shed light on the everyday lives of the ancient Israelites, and what Hebrew and other ancient Near Eastern inscriptions and literature may contribute to our understanding of the Old Testament world.

- This course fulfills the department’s “close reading of the text” requirement.
- Prerequisite: OT 2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dewrell

OT3304 Writing the Biblical Story

Written narrative as known in modern prose emerges for the first time in world literature in the Bible. This course tells the story of that emergence. It begins by considering the oral roots of biblical storytelling and then charts the emergence of written prose narrative in Israel and Judah and its development over the biblical period, surveying leading stylistic features as we go. A substantial selection of biblical prose in translation will be read, from short stories to longer connected narratives, with some attention paid to the formation of larger narrative blocks (e.g., DtrH). The last part of the course fast-forwards to the sixteenth century CE and the story of the King James Bible and its influence on modern American novelists and poets such as Melville, Hemingway, Faulkner, McCarthy, and Whitman. As we will see many of the leading features of this American prose style find their roots ultimately in the written Hebrew prose of the Bible.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester, 2014–2015; Mr. Dobbs-Allsopp

OT3307/3407 The Many Faces of Moses

Focusing primarily on texts of the Bible and secondarily on the NT, rabbinic materials, and later receptions (including the visual arts and film), the course will explore the variety of roles ascribed to Moses. Students will consider ways in which Moses serves as a “hero,” intercessor, and prophet, and will investigate possible perceptions of Moses as a divine figure. We will also ponder ways in which studying Moses traditions may enhance our understanding of ways religious communities develop.

- English track with option for credit in Hebrew exegesis.
- This course fulfills the department’s “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Stephen Garfinkel

OT3330 Interpretation of Job (English)

This is a course on the interpretation of the book of Job. It will include close reading of selected portions of the book as well as consideration of the broader literary, theological, and ethical issues. Some attention will be given to the consequences of the text in Judaism, Christianity, Islam, English literature, visual arts, and music.

- This course fulfills the “close reading of the text” requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Seow

OT3333 Introduction to the Prophets

This is an introductory course on prophecy and the prophets. It will consider the phenomenon of prophecy and prophetic literature in the ancient Near East, although its primary focus will be on the prophets of the Old Testament, their historical contexts and the messages they preached. In addition, the course will explore a variety of hermeneutical methods that have been brought to bear on the prophetic texts as they continue to be read as sacred Scripture in communities of faith today.

- This course fulfills the department’s “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring 2013–2014; Mr. Dewrell

OT3337 Old Testament Theology of Community

Study of Old Testament texts exploring the positive and negative possibilities of human community in several of its forms: the family, the city, the nation, and the community of faith and worship.

- Prerequisite: OT2101.
- 3 credits.

Spring Semester 2014–2015; Mr. Olson

OT3380 Justice and Social Ethics in the Old Testament and Ancient Near East

This course will explore concepts of “justice” in the Old Testament and the societies of the ancient Near East. As part of the course, students will look at some of the earliest known written legal collections in the world, with a primary focus on the social ethics communicated by the laws. Issues such as treatment of foreigners and strangers, respect for religious institutions, property, social status, assault, witchcraft, sexuality and gender will be considered. In a society in which the realm of the gods and the realm of humans were inseparable, we will pay particular attention to what role these societies believed God or the gods played in the execution of justice.

- This course fulfills the department’s “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester 2013–2014, Mr. Rainey

Language Exegesis courses that fulfill “close reading of the text” requirement

OT3400 Introduction to Hebrew Exegesis

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal materials, prophets, psalms, and wisdom literature. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Seow

Fall Semester, 2014–2015; Mr. Seow



Leong Seow

Henry Snyder Gehman Professor of
Old Testament Literature and Exegesis

OT3405 Exegesis of Exodus

Exegesis and interpretation of the Book of Exodus, with attention to grammatical, literary, and theological features of the text.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT1152 and OT2101.
- 3 credits.

Spring Semester, 2014–2015; Mr. Olson

OT/NT3409 Introduction to the Greek Old Testament

This is an introductory course on the Greek translations of the Old Testament ("the Septuagint"), which served as the Bible for the early church. In addition to grammar and reading of selected texts, the course will address such topics as translation methodologies, the use of the Greek translations for textual criticism, the translations as reception, and questions of canon. Students will be introduced to the tools for the study of the Greek Old Testament and will have numerous opportunities to employ these tools.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT1152 and NT1152.
- 3 credits.

Spring Semester, 2013–2014; Mr. Dewrell

OT3410 Exegesis of Jeremiah

This course will look at the Book of Jeremiah with a special emphasis on the portrayal of Jeremiah as a prophetic figure situated in a period of political crisis and intrigue for ancient Judea. Other themes that will be explored include: sin and redemption, explanations for tragedy and horror, and determining the "truth" in the midst of conflicting truth claims.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152
- 3 credits.

Fall Semester, 2013–2014; Mr. Rainey

OT3413 God, Humanity, and Creation in the Old Testament

This course examines key Old Testament texts in order to reflect theologically on how God relates to humanity and other parts of creation (including animals other than human beings); how human beings relate to other animals within creation; and how human beings relate to creation as a whole. Texts examined in Hebrew will include Genesis, Leviticus, Job, and Psalms, and topics will include violence, food, animal welfare, and environmental sustainability. Secondary readings may include Bauckham, Feldmeier and Spieckermann, and Linzey, among others.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and OT1152
- 3 credits.

Fall Semester, 2014–2015: Ms. Lapsley

OT3416 Sin and Salvation in the Old Testament

This course will examine selected texts and traditions from the Old Testament with a view toward understanding the ways in which human sinfulness and divine salvation, or deliverance, are presented. What do sin and salvation look like in the diverse traditions of the Hebrew Scriptures? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions?

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101 and OT1152
- 3 credits.

Spring Semester, 2013–2014; Ms. Lapsley

OT3450 Aramaic Daniel and Its Interpretation

An inductive study of biblical Aramaic grammar and the exegesis of the Aramaic portion of Daniel (chapters 2–7). The course will also explore the “afterlife” of Daniel in Judaism, Christianity, and Islam, in commentaries, homilies, literature, music, and the visual arts.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT1152.
- 3 credits.

Spring Semester, 2014–2015; Mr. Seow

OT3464 Hebrew Poetry

This course is intended to serve as a general introduction to Hebrew poetry. It does so first through a formal curriculum composed of a series of lectures on selected topics in Hebrew prosody and readings of specific Hebrew poems (with attendant secondary literature), and secondly through an independent course of directed study determined by the student in consultation with the instructor.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT1152 and OT2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dobbs-Allsopp

OT3466 Women in Old Testament Narratives

A study, in Hebrew, of Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT1152 and OT2101.
- 3 credits.

Spring Semester, 2014–2015; Ms. Lapsley

NT/OT3480 Biblical Theology and the Practice of Ministry

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101, NT2101, OT1152 or NT1152.
- 3 credits.

Spring Semester, 2013–2014; Mr. Olson

Advanced Electives (courses that do not fulfill Biblical Studies Department distribution requirements)

OT5010 Accelerated Hebrew Reading

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty.

- Prerequisite: a middle-level course in Hebrew or Hebrew exegesis. Course may be repeated.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dewrell

Fall Semester, 2014–2015; Mr. Rainey

OT5040 Aramaic II

Reading from selected texts in various Aramaic dialects (e.g., Old Aramaic, Official Aramaic, Palmyrene), with some attention given to a review of the basics of Aramaic grammar. (For students interested in a systematic introduction to Aramaic grammar, an Introduction to Syriac [NES 515] is offered on a regular basis every fall at Princeton University. Consult the course offerings at Princeton University for further details.)

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2013–2014; Mr. Dobbs-Allsopp

OT5050 Historical Hebrew

An introduction to the study of the historical development of Classical (Biblical) Hebrew.

- Prerequisites: OT1152 and at least one course in Hebrew exegesis.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2014–2015; Mr. Dewrell

OT5054 Ugaritic

Introduction to the language and literature of ancient Ugarit.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2014–2015; Mr. Dewrell

OT5096 Northwest Semitic Epigraphy

A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. This course is limited to Ph.D. students; other students may enroll with permission of the instructor.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2014–2015; Mr. Dobbs-Allsopp

OT5100 Literary Approaches to Old Testament Interpretation

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.

Spring Semester, 2014–2015; Ms. Lapsley

OT5566 Exegesis of Job

Hebrew exegesis of selected portions of the Book of Job, including textual criticism, Hebrew philology, poetics, and theology. This is an advanced Hebrew exegesis course.

- Prerequisites: OT1152 and at least one 5000-level exegesis course.
- 3 credits.

Spring Semester, 2013–2014; Mr. Seow

Ph.D. Seminars

OT9001–OT9006 Readings in West Semitic

Designed to enable doctoral students to maintain proficiency in the reading of the various ancient West Semitic dialects (other than biblical Hebrew) of the Levant (e.g., Ugaritic, Aramaic, Phoenician). Reading topics will be announced each semester and various members of the Old Testament faculty will undertake joint responsibility for organizing and leading the course. Open to qualified M.Div. and Th.M. students with permission of the instructors. The course does not fulfill Biblical Studies Department distribution requirements. S/U or Pass/D/Fail only. 1 credit.

OT9001, Fall Semester, 2013–2014; Staff

OT9002, Spring Semester, 2013–2014; Staff

OT9003, Fall Semester, 2014–2015; Staff

OT9004, Spring Semester, 2014–2015; Staff

OT9010 Near Eastern Backgrounds to Israelite Religion

A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. 3 credits.

Fall Semester 2014–2015; Mr. Dobbs-Allsopp

OT9020 Biblical Theology I (Old Testament)

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-Enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith.

Emphasis upon the history of research as well as on contemporary proposals.

3 credits.

Fall Semester, 2013–2014; Mr. Olson

OT9070 History of Consequences

This seminar considers the theories and methods in the study of the consequences of the Bible—the history of interpretation and reception, as well as the impact and influences of the Bible through history. The seminar will focus on selected topics, including the following: texts and translations as reception, Jewish exegetical methods, Christian exegetical methods, the Bible in literature and the visual arts.

3 credits.

Spring Semester, 2013–2014; Mr. Seow

OT9090 Old Testament Research Colloquium

Set to meet six times over two semesters, this graduate seminar will provide participants with opportunities to explore various aspects of Old Testament research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse that is creative, rigorous, and collegial. Yearlong course. 2 credits, one credit each semester. S/U only.

Fall and Spring Semesters, 2013–2014; Staff

Fall and Spring Semesters, 2014–2015; Staff

NT/OT9095 Issues and Methods

Set to meet five times during the academic year, this seminar offers doctoral candidates introductions to the history of research, critical issues, and contemporary questions in the literature of the Bible, which are covered over a period of two years. S/U only. 2 credits, one credit each semester.

Fall and Spring Semesters, 2013–2014; Staff

Fall and Spring Semesters, 2014–2015; Staff

OT9100 Literary Approaches to Old Testament Interpretation

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.

Spring Semester, 2014–2015; Ms. Lapsley

New Testament

Introductory Courses

NT1151 and NT1152 Introduction to New Testament Greek

A yearlong introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Selected portions of the Greek New Testament are read in the second semester. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be taken before registering for the second semester of the course.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits (each semester).

Fall and Spring Semesters, 2013–2014; Ms. Bowens

Fall Semester and Spring Semesters, 2014–2015; Mr. Parsenios

NT1152 Introduction to New Testament Greek—Summer

An introduction to the elements of New Testament Greek, with an emphasis on mastering forms, basic vocabulary, syntax, and reading the Greek New Testament. Standard reference works for biblical exegesis will be presented.

- 6 credits.

Summer, 2013; Mr. Parsenios

Summer, 2014; Staff

NT1153 Greek Translation

Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible, but will also include selected extra-biblical texts.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Pass/D/Fail.
- Prerequisite: NT1152 or permission of the instructor.
- 1 credit.

Fall Semester, 2013–2014; Ms. Mary Schmitt

Spring Semester, 2013–2014; Ms. Mary Schmitt

Fall Semester, 2014–2015; Staff

Spring Semester, 2014–2015; Staff

NT2101 Introduction to the New Testament

This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ.

- This course is required of all M.Div. and M.A. students in their first year.
- 3 credits.

Spring Semester, 2013–2014; Mr. Black

Spring Semester, 2014–2015; Mr. Parsenios

General Electives and Theme Courses (Courses that do not fulfill close reading of the text requirement.)

NT3210 The New Testament in the Greco-Roman World

The writings of the New Testament express the timeless truth of the gospel in a particular time and place in human history, a period that was dominated by Roman power and by Greek culture. We will explore the place of Christianity within the Greek cities of the Roman Empire, in order to illuminate various aspects of early Christian literature, including but not limited to: the literary and rhetorical shape of the biblical books; the social and political world of the earliest Christians and the struggles inherent in their conversion; the religious realities that lie behind certain biblical debates; the philosophical trends in the broader culture that, to a greater or lesser degree, are engaged in the biblical books. A consistent concern will be to see how Christians used the common tools of the world around them for the uncommon task of teaching and spreading the gospel.

- This course does not fulfill the “close reading of the text” requirement.
- Prerequisite: NT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Parsenios



Lisa Bowens

Instructor of New Testament

NT3223 Hermeneutics and the History of Interpretation

This course is designed to help students think critically and theologically about the Bible by exploring the different ways in which a number of important texts and themes have been interpreted throughout Christian history. By looking at the exegetical history of controversial texts and topics students will learn to appreciate the profound questions that attend moving from historical-critical exegesis to contemporary application. In each class we will (a) look at a number of related biblical texts, (b) consider the history of their interpretation, (c) attempt to understand that history of interpretation in terms of wider cultural and theological currents, and then finally (d) discuss and evaluate various contemporary readings. Topics will include women, hell, christology, and resurrection.

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

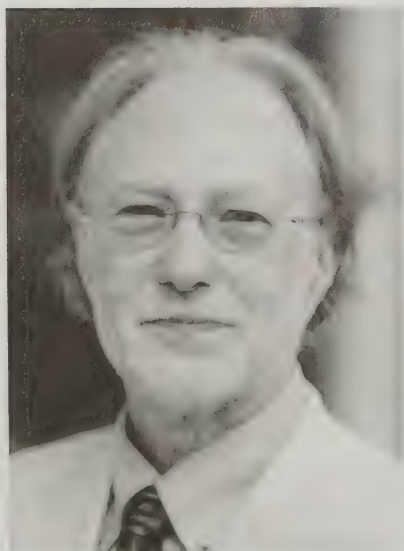
Fall Semester, 2013–2014; Mr. Allison

NT3232 What is "Love"?

What is love? This class critically examines the diversity of relationships represented by love, as expressed in biblical passages like Lev. 19, 1Cor. 13, and the commandment of love in the Gospel of John. To what extent is love (ahava, hesed, eros, agape, philia), according to our biblical traditions, the foundation of hope? The course begins with a search for comprehending love from Plato to Fromm and will include a component on preaching (e.g., How can we preach love of enemies today?).

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Spring Semester 2014–2015; Mr. Charlesworth



Dale Allison

Richard J. Dearborn Professor of New Testament Studies

NT3250 The Quest for the Historical Jesus

This course is designed to familiarize students with the issues involved in and generated by the so-called quest for the historical Jesus. The course will first offer an historical overview of the history of the quest that focuses on major contributors. It will then turn to issues of methodology. Finally, it will examine several fundamental topics, including the kingdom of God, Jesus' self-conception, and his last week in Jerusalem. Students will also be encouraged to think through the difficult issues surrounding the recovery of ancient history and also to reflect upon the theological meaning, if any, of the quest.

- This course does not fulfill the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Allison

English Exegesis courses that fulfill "close reading of the text" requirement

NT3310 Paul the Pastor

This exegetically based course will focus on particular texts in the Pauline letters and particular circumstances in the Pauline communities in order to clarify and reflect on the pastoral work of the Apostle Paul. Special prominence will be given to the Pauline homilies of John Chrysostom, who often interpreted Paul's letters by reflecting on the character and work of Paul as a shaper of communities and as a guide in moral formation. We will also attend to the manner in which Paul relies on, but also transforms, ancient patterns of moral formation.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Parsenios

NT3326 The Johannine Epistles

A close analysis of the three epistles of John, with attention to a broad range of historical, literary, and theological issues designed to illuminate the importance of these epistles for Christian faith and life.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Parsenios

NT/OT3380 Biblical Theology and Practice of Ministry (English)

Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Fall Semester, 2014–2015; Mr. Black

NT3381 The Biblical and Shakespearean Visions

An inquiry into alternative views of God and the human condition suggested by Shakespearean drama and the English Bible, contrasting such works as *King Lear* with the Book of Job and *The Merchant of Venice* with Matthew's gospel. Close study of literary qualities shared and divergent, theological assumptions, and their influence on contemporary thought.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Spring Semester, 2014–2015; Mr. Black

Language Exegesis Courses that fulfill "close reading of the text" requirement

NT3405 Exegesis of the Gospel of John

The Gospel of John holds in tension what appear to be competing theological visions. It expresses, for instance, both high and low Christology, both future and realized eschatology, both positive and negative evaluations of Jesus' "signs," etc. Interpreters often ease this tension by deciding that only one side of each issue represents the "real" thought of John. This course will take seriously the tension, however, not by erasing it, but by demonstrating how the apparently tense elements force one to a higher level of theological reflection. We will also reflect on how the Gospel's literary qualities contribute to its unique theological expression.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2014–2015; Mr. Parsenios

NT3406 The Gospel of Mark

A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Black

NT3408 The Gospel According to Luke

A study of the first volume of Luke Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2014–2015; Mr. Black

OT/NT3409 Introduction to the Greek Old Testament

This is an introductory course on the Greek translations of the Old Testament ("the Septuagint"), which served as the Bible for the early church. In addition to grammar and reading of selected texts, the course will address such topics as translation methodologies, the use of the Greek translations for textual criticism, the translations as reception, and questions of canon. Students will be introduced to the tools for the study of the Greek Old Testament and will have numerous opportunities to employ these tools.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT1152 and NT1152.
- 3 credits.

Spring 2013–2014; Mr. Dewrell

NT3411 The Parables of Jesus

An exegetical and theological study of the parables in Mark, Matthew, and Luke, with attention to their historical setting, theological emphases, and hermeneutical implications.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2014–2015; Mr. Black

NT3417 Greek Exegesis of 2 Corinthians 10–13

Students will engage in a close reading of the Greek text of 2 Corinthians 10–13 and will learn how to read the biblical text closely and to interpret the text in light of its cultural and historical contexts. These contexts include an examination of the cosmological, epistemological, and anthropological language of the text and the relationship of this language to other texts roughly contemporaneous with Paul. The course readings will expose students to the historical and cultural background of first-century Corinth and the variety of ways chapters 10–13 have been analyzed and interpreted. A significant aspect of the historical and cultural contexts of these chapters will be enlightened by reading sections of additional ancient texts, such as the Hodayot. Through exegesis students will explore Paul's language in his first-century context and investigate its relationship to contemporary contexts.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2013–2014; Ms. Bowens

NT3460 Ancient Artifacts, Texts, and Symbolism: A Re-examination of Christian Origins

In this seminar, ancient artifacts dating from 4,000 BCE to 200 CE will be examined in class as we attempt to enter the world that produced Isaiah, the Qumranites, Jesus, Paul, and the Evangelists. Coins will be held as we seek to appreciate how political powers expressed dominance with images and values. Animal images will be examined as we attempt to interpret what the artists may have intended and what those who viewed them assumed they could mean. Besides select biblical texts, Josephus's historical works, and some of the Pseudepigrapha and Dead Sea Scrolls will be read. Such explorations in the phenomenology of first-century culture, and an awareness of how symbology transcends particulars, will help the student to understand humanity and not only the concept of the incarnation but the precursors to the belief in ascensions to another world. In the process, the phenomology of language will become apparent as we attend to the symbolic world of those behind and in the biblical stories.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Charlesworth

Advanced Electives Courses (courses that do not fulfill Biblical Studies Department distribution requirement)

NT5020 Biblical Theology

A review of the history of research and the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- 3 credits.

Spring Semester, 2013–2014; Mr. Black

NT5040 Advanced Greek Reading

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Classical and Hellenistic periods.

- Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirement.
- 3 credits.

Fall Semester, 2014–2015; Staff

NT5049 Studies in Mark

A review of recent Markan research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor is required.
- 3 credits.

Fall Semester, 2013–2014; Mr. Black

NT5050 Early Judaism

What can be known about life, thought, and hope in Early Judaism (300 BCE–200 CE)? A study of the major Jewish compositions during this period in search of a better perception of the Judaism of Hillel and Jesus. Historical, archaeological, sociological, and theological perspectives will be placed in conversation with literary readings of works that figured prominently in Jewish thought. Focus on development of messianic ideas and beliefs about resurrection from the dead. The student will better appreciate the diversity within Judaism of this period and explore what unified most Jews.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor is required.
- 3 credits.

Fall Semester, 2013–2014; Mr. Charlesworth

NT5950 The Gospel of Matthew

This class will involve detailed examination of selected portions of Matthew, with a focus on the history of interpretation and the contributions of modern scholarship. Special emphasis will be given to the passion narrative and the Sermon on the Mount. The course is designed to increase the students' knowledge of Matthew, to introduce them to the history of its interpretation throughout the last 2,000 years, to acquaint them with modern critical scholarship on Matthew, and to encourage them to reflect on the meaning of Matthew for their own lives and contemporary society.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisites for M.Div. and Th.M. students: NT2101, NT1152, and permission of the instructor.
- 3 credits.

Spring Semester, 2013–2014; Mr. Allison

PhD Seminars

NT9020 Biblical Theology II

A review of the history of research and the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. Designed for Ph.D., Th.M., and advanced M.Div. students. Prerequisite for M.Div. students: permission of the instructor. 3 credits.

Spring Semester, 2013–2014; Mr. Black

NT9021 Earliest Christianity in Its Greco-Roman Context

Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. 3 credits. Designed for Ph.D., Th.M., and advanced M.Div. students. Prerequisite for M.Div. students: permission of the instructor. 3 credits.

Fall Semester, 2013–2014; Mr. Parsenios

NT9035 The Apocalypse and the Apocalypses

An intensive exegetical study of the Apocalypse of John and a comparison of this apocalypse with roughly contemporaneous Jewish apocalypses (e.g., 1 Enoch 37–71, 4 Ezra, 2 Baruch, Apocalypse of Abraham). 3 credits

Spring Semester, 2014–2015; Mr. Charlesworth

NT9049 Studies in Mark

A review of recent Markan research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. 3 credits.

Fall Semester, 2013–2014; Mr. Black

NT9050 The Gospel of Matthew

This class will involve detailed examination of selected portions of Matthew, with a focus on the history of interpretation and the contributions of modern scholarship. Special emphasis will be given to the passion narrative and the Sermon on the Mount. The course is designed to increase the students' knowledge of Matthew, to introduce them to the history of its interpretation throughout the last 2,000 years, to acquaint them with modern critical scholarship on Matthew, and to encourage them to reflect on the meaning of Matthew for their own lives and contemporary society. 3 credits.

Spring Semester, 2013–2014; Mr. Allison

NT9090 New Testament Research Colloquium

Set to meet six times over two semesters, this graduate seminar offers participants opportunities to explore various aspects of New Testament and related research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse in a creative, rigorous, and collegial way. Yearlong course. 2 credits, one credit each semester. S/U only.

Fall and Spring Semesters, 2013–2014; Staff

NT/OT9095 Issues and Methods

Set to meet five times during the academic year, this seminar offers doctoral candidates introductions to the history of research, critical issues, and contemporary questions in the literature of the Bible, which are covered over a period of two years. S/U only. 2 credits, one credit each semester.

Fall and Spring Semesters, 2013–2014; Staff

Fall and Spring Semesters, 2014–2015; Staff

Departmental Faculty

Dale C. Allison Jr., the Richard J. Dearborn Professor of New Testament Studies. M.A., Duke University; Ph.D., Duke University. His research and teaching interests include the historical Jesus, the canonical Gospels, especially Matthew, early Jewish and Christian eschatology, inner-biblical exegesis, the Jewish Pseudepigrapha, and the history of the interpretation and application of biblical texts. (Presbyterian)

Carl Clifton Black II, Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the synoptic Gospels, particularly Mark and Matthew, the Gospel of John, theology of the Old and New Testaments, Greco-Roman rhetoric, and the history of the interpretation of scripture. (United Methodist)

Lisa Marie Bowens, Instructor of New Testament. M.S.B.E., M.L.I.S., University of North Carolina at Greensboro; M.T.S., Th.M., Duke Divinity School. Her particular interests include 2 Corinthians, the letters of Paul, the relationships between epistemology, cosmology, and anthropology in the Pauline correspondence, elements of discipleship in the gospels, exegetical methods, and New Testament interpretation. (Pentecostal)

James Hamilton Charlesworth, George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T., Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

Heath Daniel Dewrell, Assistant Professor of Old Testament. M.A.R., Yale Divinity School; Ph.D., Johns Hopkins University. His teaching and research interests include the history of Israelite religion, the ancient Near Eastern context of the Old Testament, the Hebrew prophets, and Semitic languages and literature. (Episcopalian)

Frederick William Dobbs-Allsopp, Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and post-modern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

Jacqueline Evangeline Lapsley, Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

Dennis Thorald Olson, Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

George Lewis Parsenios, Associate Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature, the interaction between early Christianity and classical culture, and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

Brian Rainey, Assistant Professor of Old Testament, M.Div., Harvard Divinity School; Ph.D., Brown University. His research and teaching interests include ethnicity in the Old Testament and the ancient Near East, gender and sexuality in the Old Testament, and biblical hermeneutics. (Episcopalian)

Choon-Leong Seow, Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)



Elsie McKee

Archibald Alexander Professor of
Reformation Studies and the History
of Worship

History and Ecumenics

Professors: Kenneth Appold, Elsie A. McKee (chair), Kathleen E. McVey+,
James H. Moorhead, Paul E. Rorem,
Associate Professors: James C. Deming, Yolanda Pierce, Richard Fox Young
+ On leave both semesters

Church History

Early/Medieval

CH1100 Survey of Early and Medieval Church History

The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Rorem

Fall Semester, 2014–2015; Ms. McVey

CH3212 Introduction to the Christian Mystical Tradition

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Rorem

CH3215 Syriac Christianity and the Rise of Islam

The history of Christianity in the Syriac-speaking world from the Apostle Thomas through the early Islamic period. Living at the eastern boundaries of the Roman Empire, at the edge of Arabia, and in the Persian Empire, Syriac Christians lived in a multicultural and multi-religious context. Course themes include early Jewish Christianity, theology through poetry and hymns, female theological language, Christology and biblical interpretation, early missions to India and China, Christian influence on the Qur'an and nascent Islam, and life under early Muslim rule.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Spring Semester, 2014–2015; Ms. McVey

CH3218 Women Leaders of the Medieval Church

A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints, and other theologians.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2013–2014; Mr. Rorem

CH3220 Augustine's City of God

Augustine and his *City of God* studied in the matrix of his life, early Latin Christianity, and early Christian apologetic literature. Students will read Augustine's *City of God*, almost in its entirety, in English, and keep a notebook of weekly reflections on its main themes. Lectures and a few shorter readings will provide the basic biographic, intellectual, and social contexts as they are pertinent to the reading of the text itself. In a final paper students will have an opportunity to explore the intersection of life and context with a short section of Augustine's magnum opus.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Ms. McVey

CH3225 Muslims and Christians from Muhammad to Luther

A survey of the various facets of the relationship between Islam and Christianity from Muhammad to the Reformation. Special attention to the Qur'an and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Rorem

CH3240 Christian Iconography (Early and Medieval)

This course explores avenues of interpreting theologically the phenomenon of Christian visual art in its historical context (early and medieval). Topics to be considered include the exegetical history of the Second Commandment, the rise of early Christian art, the theology of icons, the sources and principles of Christian iconography. Lectures (general and specific), discussions of texts and specific works of art, field trips.

- This course fulfills the early/medieval church history requirement.
- Enrollment limited to twenty-five students.
- 3 credits.

Fall Semester 2013–2014; Mr. Froehlich

CH/EC3250 Ethiopian Church History (Pre-modern)

An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: CH1100 or equivalent.
- 1 credit.

Fall Semester, 2014–2015; Mr. Rorem

Reformation

CH1120 Survey of Reformation History

This course provides an introductory survey of the Reformation in Europe. Looking at major trajectories of church and religious reform in a broad range of regions and nations, the course will examine different social, economic, and political contexts and agendas, key personalities, and major theological issues that emerged during this time of upheaval. Focus will be both on continuities with medieval reform movements and innovations introduced during the sixteenth century. The course will include Lutheran, Reformed, Radical, and Catholic trajectories of the Reformation.

- This course fulfills the Reformation church history requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Appold

CH/WR3150 The Liturgical Year: History and Theology

Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components.

- This course fulfills Practical Theology Department distribution requirements, but it does not fulfill any church history requirements.
- 3 credits.

Spring Semester, 2013–2014; Ms. McKee



Ken Appold

James Hastings Nichols Professor of
Reformation History

CH3219 Women Leaders and Voices in the Reformation

Women in religious and lay life, women reformers and renewers of tradition, are voices often neglected or added-on although they almost always make up more than half of the church. The course examines the lives and writings, devotion and theology of women leaders of all religious traditions, with special attention to Argula von Grumbach (Lutheran), Katharina Schütz Zell (Reformed), Theresa of Avila (Roman Catholic), and Margaret Fell (Quaker).

- This course fulfills the Reformation church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Ms. McKee

CH/WR3300 Worship Renewal in the Late Middle Ages and Reformation

In many ages to be a Christian is to worship, and to reform the church is in good measure to reform worship. Some themes circa 1400–1700: reshaping of liturgy and piety by and for clergy and laity; influence of biblical studies, humanism, and printing; complementary or competing ideas of reform; theological and practical, institutional and individual dimensions of worship; male and female participants. Group or individual projects, visits to worship services.

- This course fulfills the Reformation church history requirement.
- 3 credits.

Spring Semester, 2014–2015; Ms. McKee

CH3315 The Theology of John Calvin

Central to traditional understanding of Calvin is the *Institutes of the Christian Religion* in its final version (1559). Besides shifting attention to the early *Institutes* (1536, 1541), this course engages with Calvin's equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.) in the context of his work as a pastor and preacher as well as reformer and teacher.

- This course fulfills the Reformation church history requirement.
- Prerequisite: studies in Reformation history or theology.
- 3 credits.

Fall Semester, 2013–2014; Ms. McKee

CH3320 Martin Luther and the German Reformation

This course offers an introduction to the German Reformation, with particular focus on Martin Luther's contributions in thought and work. Emphasis will be on the history of key events and developments, their implications for the public and institutional life of the early-modern church as well as on personal piety, and on understanding Luther's theological writings.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Appold

CH3336 Bible, Preaching and Catechesis in the Reformation

Much of the history, theology, and piety of the Western church can be discerned by tracing the roles of the Bible, preaching, and catechesis in religious texts and practices, academic study and daily devotion, theology and culture from the later Middle Ages through the seventeenth century. Primary texts, audio and visual sources used; individual or group projects welcomed.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits.

Fall Semester, 2014–2015; Ms. McKee

CH3340 English and Scottish Reformations

Although clearly related to continental reforms, churches in the British Isles developed their own distinctiveness, including broadening the ecclesial patterns of the Reformed tradition. Begins with late medieval Lollardy, focuses on the growing diversity within the English church and the shaping of Scottish Presbyterianism, with attention to liturgical and devotional practices, biblical translation and theology, polity, and art. Group or individual projects welcomed.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Ms. McKee

CH3365cr Zwingli and Zürich

Zwingli. It deals with the roots and rise of the Reformation in Zürich, including attention to theology, political and social agendas, the concerns of Zwingli's Catholic opponents, and to the emergence of other Reformation movements critical of Zwingli, in particular the Swiss Anabaptists.

- This course fulfills the Reformation church history distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Appold

EC/CH3380 East Asian Christianity 1500–1800

This course examines the Christian missions to East Asia (including China, Japan, Korea, and Southeast Asia) between 1500 and 1800. Topics will include the historical, cultural, and social contexts of those missions, their connection to European Christianity and to the European Reformation, the dynamics of indigenization and Christianization, their relation to other religions in the area, and the importance of this period for the long-term emergence of distinctively Asian Christian cultures.

- This course fulfills either the Reformation church history *OR* the mission, ecumenics, history of religions, sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Appold

CH/EC3385 and CH/EC3386 Christianity in Cuba – Travel Course

This course consists of a 1-credit Fall Semester preparatory seminar and a 2-credit January Term travel component (to Cuba). Its focus will lie on the history of Spanish Christianity in the New World from the 16th century to the present, using the specific case study of Cuba as a point of reference. Using that case study will also open up lines of inquiry into the relationship of 20th-century Christianity to Socialist government, and study the role of the church in contemporary Cuba. The course will include readings in history, social thought, and theology, visits to appropriate historical sites in Cuba, and interaction with Cuban Christians.

- This course fulfills either the Reformation church history *OR* the mission, ecumenics, history of religions, sociology of religion distribution requirement.
- Enrollment is limited to fifteen students
- Students must complete an application process.
- 1 credit (Fall Semester); 2 credits (January Term)

Fall Semester and January Term 2014–2015; Mr. Appold

CH3440cr The Spirituality of War

Does religion cause war? This course examines Christian case studies from the Middle Ages to the 20th century, looking at issues such as the similarities between monastic and military discipline, the use of theology to support the waging of war, and a variety of other social, cultural, and spiritual factors that will help answer that question.

- This course fulfills either the Reformation or modern church history distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Appold and Mr. Deming

CH4320 Spiritual Lives in Christian History

Throughout Christian history many ways of praying and living spiritual lives have been practiced. Women, who have often been excluded from formal church positions, have been leaders in these fields. Their stories and writings open an ecumenical and cross-cultural world for modern people of faith; representative figures include Kassia, Rigoberta Menchu, Akua Fuma, Hildegard, Cho Wha Soon, Ann Judson, Julia Foote, Sor Juana, Jessie Prettyshield Saulteaux, Susanna Wesley, Wangari Maathai, Mother Teresa, Mercy Amba Oduyoye, Naito Julia, Catarina of Farao.

- This course is an elective and does not fulfill any church history requirement.
- 3 credits.

Spring Semester 2014–2015; Ms. McKee

Modern

CH1130 Survey of Christianity Since the Reformation

Survey of major trends and movements, including the planting of Christianity in the Americas, the evangelical awakenings, the Enlightenment, the impact of political revolutions, Christianity and changing gender roles, African American Christianity, the modern missionary movement and ecumenism, the emergence of theological liberalism and biblical criticism, the fundamentalist controversy, the rise of Pentecostalism, the changing place of Christianity in European and American societies in the twentieth century, and the re-centering of world Christianity to the global South in the twenty-first century.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Moorhead

Spring Semester, 2014–2015; Mr. Deming

CH3440cr The Spirituality of War

Does religion cause war? This course examines Christian case studies from the Middle Ages to the 20th century, looking at issues such as the similarities between monastic and military discipline, the use of theology to support the waging of war, and a variety of other social, cultural, and spiritual factors that will help answer that question.

- This course fulfills either the Reformation or modern church history distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement
- 3 credits.

Spring Semester, 2013–2014; Mr. Appold and Mr. Deming

CH3465 The “Dechristianization” of Europe

A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Deming

CH/TH3466cr Feminist and Womanist Theology

Examination of doctrines (e.g. God, Christ, Holy Spirit) from feminist and womanist perspectives. The course will use theological and literary texts to examine theology in relation to the American religious history of women's movements in diverse communities. Special attention given to issues of slavery and women's empowerment, constructions of gender, sexuality, and body-image, re-imagining belief in historical and cultural contexts.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course is an elective and does not fulfill any church history requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Ms. Pierce and Mr. Taylor

CH3510 Women and Religion in Modern Europe

A study of the historical interaction of social and theological assumptions about gender and women's religious roles, attitudes and expressions in Europe after the Reformation and into the contemporary era.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Deming

CH3515 Presbyterian History and Theology

History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian *Book of Confessions* and the historical context of its various documents.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Deming and Mr. Moorhead

CH3516 The German Church Struggle

A historical study of the struggle for control of the church in Germany from the Wilhelmine era to the Cold War. Topics covered include the roots of the struggle in pre-1914 Germany, including controversies over socialism and the role of anti-Semitism in German society, the Great War and the experience of defeat, church/state controversies under the Weimar Republic, the German Christian Faith Movement, the Confessing Church movement, the church in the Nazi state, and the reconstruction of the German church in the shadow of World War II and the Holocaust.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Deming

CH3520 Church, Sports, and Leisure in Modern Europe

Explores the attitudes and interaction of European Christianity to the development and spread of sports and leisure in the modern era. Representative topics are the involvement of religious institutions in early modern festivals, the impact of demographic and economic changes on the structures of church and leisure, the emergence of muscular Christianity, debates about Sabbath observance, commercialization, professionalism, and gender as well as ancillary activities like gambling, drinking, and hooliganism.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Deming

CH3580 Insiders and Outsiders in American Christianity

An examination of religious groups—including Mormonism, Seventh-day Adventism, Christian Science, the Jehovah's Witnesses, and the Nation of Islam—widely regarded at some time in their histories as deviant or sectarian. Analysis of the groups' religious and cultural origins, subsequent development, distinctive theologies, and their often growing acceptance within the larger society. Students are invited to reflect on the dynamics by which groups get tagged as outsiders or insiders, how those designations sometimes change, and what is at stake in the use of such language.

- This course fulfills the modern church history requirement.
- 3 credits

Fall Semester, 2014–2015, Mr. Moorhead

CH/EF3610 Spiritual Awakening Movements: Past and Present

Drawing on the perspectives of church history and practical theology, this course seeks to apply lessons of the past to challenges facing contemporary Christian communities. Explores post-Reformation pietism and the American Great Awakening as historical examples of spiritual awakening movements shaping the broader culture. The final part of the course engages contemporary spiritual awakening movements such as Pentecostalism and Evangelicalism and assesses their significance for global Christianity.

- This course fulfills the modern church history requirement.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Appold and Mr. Osmer

CH3625 African American Religious History

This course charts the history of religious life among African Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African Americans. The course also examines lesser-known African American religious expressions, including Islam, Santeria, Voodoo, the Black Israelite movement, and Afro-Caribbean magic and folk beliefs. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Pierce

CH3630 Pentecostalism in the Americas

This course is an exploration of the history and theology of the Pentecostal and Holiness faith traditions in the Americas. Examining the major movements, historical figures, and roots of the Pentecostal tradition, this course will give particular attention to the operation of race, gender, and class within the Pentecostal context. While considerable attention will be given to the historical origins of the Pentecostal and Holiness movements, there will also be significant time devoted to studying the contemporary outpouring of Pentecostal worship traditions across many denominations and faith traditions.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. Pierce

CH3650 American Religion, American Literature

This course examines the connections between American religious faith, spirituality, and theology in contemporary American novels. By charting the religious dimensions of seemingly secular texts, this class will investigate the intimate relationship between American literature and American religion. What does the study of American literature reveal to us about the nature of the contemporary American religious experience? Secondary works of cultural history, literary criticism, and comparative religious studies will inform our readings of the primary texts. Writers include Morrison, Faulkner, Baldwin, and Updike.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Ms. Pierce

CH3670 Spiritual Autobiography

This course will examine the rich diversity of the autobiography tradition, paying particular attention to how religious faith shapes the telling of an individual's life. We will consider the terms "autobiography," "self," and "spiritual" in considerable depth: is it possible to know the self fully? What types of truths are hidden or revealed in autobiographical writing? How does religion explicitly contribute to the shaping of a life story? Some of the texts we will read include: St. Augustine's *Confessions*; Frederick Douglass's *An American Slave*; Simone Weil's *Waiting for God*; Elie Wiesel's *Night*; *The Autobiography of St. Teresa of Avila*; *Black Elk Speaks*; and Audre Lorde's *Zami*. This will be a writing-intensive course. In addition to using writing as an implement for the critical explication of literary texts, we will use writing as a tool for spiritual formation and reflection.

- This course fulfills the modern church history distribution requirement.
- Enrollment limited to twenty-five students.
- 3 credits.

Spring Semester, 2014–2015; Ms. Pierce

CH4710 Writing as Faith Practice

Using drama, short stories, poetry, and essays, this course will examine the craft of writing as devotional practice. We will read the work of diverse figures, including English devotional poet George Herbert, playwright August Wilson, and essayist Alice Walker. How is writing a form of spiritual practice? How do different faith traditions incorporate writing into their corporate and private worship rituals? What power does the craft of writing have for the Christian believer? This course is particularly designed for those who want to integrate creative writing more fully into their own devotional practices and for those who seek an interdisciplinary approach to analyzing literary texts.

- This course does not fulfill the modern church history requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. Pierce

CH5600 American Christianity: Puritanism to the Civil War

An examination of Puritanism, religious diversity in early North America, the Great Awakening and Evangelical revivals, the Enlightenment, growth of African American religion, development of modern denominational patterns, social reform and the churches, various theologies in a democratizing culture, Roman Catholicism in the young republic, changing gender roles and religion, and slavery and the Civil War in relation to church history.

- This course fulfills the modern church history distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Moorhead

CH5620 American Protestantism after Darwin

An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Moorhead

CH5630cr American Christians and the Public Order

An overview of American Christians' understanding of their public responsibilities from the colonial era to the present. Topics include colonial church-state arrangements and their legacies, the impact of religious pluralism, and responses to issues such as anti- and proslavery ideologies, women's rights, the Civil War and Reconstruction, the social gospel and the problem of economic inequality, the temperance movement, the wars of the twentieth century, the so-called "American Way of Life," the civil rights movement, the rise of the new religious right, and the role of contemporary mainstream Protestantism in the public arena.

- This course fulfills the modern church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Moorhead

CH5670 The American Jeremiad: American Religion in Cultural Context

Using sermons, public addresses, legal documents, and literary texts, this seminar will explore the creation of a distinctly American civil religion by charting the historical and religious significance of the jeremiad form in American public discourse. Some of the texts we will employ to enlarge our understanding of the jeremiad form, including: the sermons of Jonathan Edwards and Increase Mather; David Walker's Appeal and Abraham Lincoln's "Emancipation Proclamation;" Nathaniel Hawthorne's short stories and Walt Whitman's poetry; Ida B. Well's journalistic endeavors and the speeches of Susan B. Anthony. With its particular focus on the intersections of race, class, and gender in American life, this seminar explores both the sacred and secular significance of the jeremiad form in American religious life.

- This course fulfills the modern church history requirement.
- This advanced course is intended primarily for MDiv seniors and ThM students.
- 3 credits.

Fall Semester, 2014–2015; Ms. Pierce

Ecumenics

CH/EC3250 Ethiopian Church History (Pre-modern)

An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: CH1100 or equivalent.
- 3 credits.

Fall Semester, 2014–2015; Mr. Rorem

EC/CH3338 Women in African Christianity

Women have played significant and varied roles in Christianity since it came to sub-Saharan Africa. Among them are prophets of African Independent Churches (Nontetha Nkwenkwe, South Africa); theologians, pastors, and ecumenical leaders (Mercy Odoyoye, Ghana; Mary Getui, Nyambura Njoroge, Kenya; Isabel Phiri, Beverly Haddad, South Africa; Monique Misenga, DRC); activists, martyrs, and poets (Leymah Gbowee, Liberia; Anuarite, DRC; Akua Fuma, Ghana); and especially the “ordinary” women who keep the church going. The course explores some of the many faces of women in sub-Saharan African Christianity as they support and lead, building bridges across languages, denominations, cultures, and faiths.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. McKee

EC/HR3340 Islam in America

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities. This course provides an opportunity to learn from interpersonal dialogue what it means to be and become Muslim in today’s America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America’s fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Young

EC/TH3358 Ecumenical Theologies of the Church's Mission

Survey, beginning with the Edinburgh 1910 conference, of the twentieth-century ecumenical theological discussion and its distinctive landmarks in the areas of faith and order, life and work, and missional theology. The institutional ecumenical history (e.g. World Council of Churches, Lausanne Movement) as well as the role of bilateral dialogues are surveyed and subjected to theological analysis.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion requirement.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2014–2015; Mr. Guder

EC/HR3360 Diaspora Christianities in America

Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the "new" religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Young

EC/CH3380 East Asian Christianity 1500–1800

This course examines the Christian missions to East Asia (including China, Japan, Korea, and Southeast Asia) between 1500 and 1800. Topics will include the historical, cultural, and social contexts of those missions, their connection to European Christianity and to the European Reformation, the dynamics of indigenization and Christianization, their relation to other religions in the area, and the importance of this period for the long-term emergence of distinctively Asian Christian cultures.

- This course fulfills either the Reformation distribution requirement OR the mission, ecumenics, history of religions distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Appold

CH/EC3385 and CH/EC3386 Christianity in Cuba – Travel Course

This course consists of a 1-credit Fall Semester preparatory seminar and a 2-credit January Term travel component (to Cuba). Its focus will lie on the history of Spanish Christianity in the New World from the 16th century to the present, using the specific case study of Cuba as a point of reference. Using that case study will also open up lines of inquiry into the relationship of 20th-century Christianity to Socialist government, and study the role of the church in contemporary Cuba. The course will include readings in history, social thought, and theology, visits to appropriate historical sites in Cuba, and interaction with Cuban Christians.

- This course fulfills either the Reformation distribution requirement or the mission, ecumenics, history of religions distribution requirement.
- Enrollment is limited to fifteen students
- Students must complete an application process.
- 1 credit (Fall Semester); 2 credits (January Term)

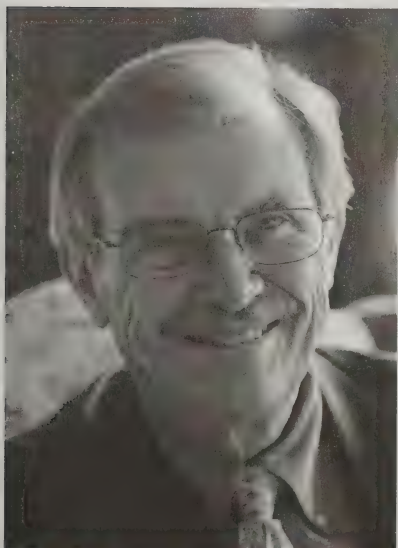
Fall Semester and January Term 2014–2015; Mr. Appold

EC/TH3473 Missional/Ecumenical Theology of Lesslie Newbigin

An intensive study of the life and ministry of Lesslie Newbigin, with particular focus upon his contributions to the Ecumenical Movement, the emergence of missional theology, and the challenges of the post-Christian mission field of the West.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the education formation requirement or the Practical Theology elective distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder and Mr. Osmer



Darrell Guder

Henry Winters Luce Professor of
Missional and Ecumenical Theology

EC/TH5301 Missional Initiative in Post-Christendom Europe

This course will investigate current initiatives to address the challenge of the secularized European mission field as it confronts the late Christendom churches. Diverse theological initiatives and their practical translation will be analyzed as they interact with interpretations of the changing context. In addition to recent literature, Skype conversations with a range of theologians and practitioners will give the students direct access to those involved in these initiatives. The translatability of both the theological insights and the practical initiatives into the North American context will be investigated.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general distribution requirement in theology.
- 3 credits.

Fall Semester, 2013–2014; Mr. Guder

EC/TH5350 Missional Theology and Practice

A course in missiological ecclesiology that is articulated through the intensive encounter between an emerging post-Christendom congregation and Reformed ecclesiology as articulated by Karl Barth. A theology of the missional church will be developed in light of the issues and challenges that arise from the formation of such an ecclesial community. The concrete model for examination will be Outreach Red Bank (ORB), a youth ministry initiative. This ministry, unexpectedly, now has become a multi-generational mission community. The literature of the missional church discussion will be brought into dialogue with the process of ongoing translation and innovation represented by this example of a “post-Christendom western indigenous community.”

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder and Mr. Christian Andrews

History of Religions

HR3345 Hinduism

The course fosters inter-religious literacy through the study of “Hinduism” as an aggregate of beliefs and practices, texts and institutions in a variety of contexts—historical and contemporary, South Asian and North American. Opportunities for interaction with local Hindu communities are provided. Theological reflection that takes Hindu and Christian self-understanding into serious account is encouraged.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Young

EC/HR3360 Diaspora Christianities in America

Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the "new" religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Young

HR(CL)3370 African Religions in the Achebe Trilogy

The course uses Chinua Achebe's *Things Fall Apart*, *Arrow of God*, and *No Longer at Ease* as literary resources of exceptional ethnographic and historiographic value for understanding African traditional religion, the Christianization of the Igbo of West Africa, and the Africanization of Christianity. Offering rich, diachronic perspectives on the emergence and transformation of Christianity among the Igbo, Achebe follows one family through three generations, from one that sees Christianity on the horizon as a threat, to another that appropriates the new religion in specifically Igbo ways, and then a third, for which Christianity represents power and prestige in post-colonial Nigeria.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Young

HR5338 Pluralism, Dialogue, and Witness

Introduces and assesses theological perspectives, historical and contemporary, Catholic, Protestant, and Pentecostal on inter-religious dialogue and Christian witness in a world of many religions, with special attention to problems of interdisciplinarity (history of religions/theology of religions).

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: a seminary course in history of religions or an undergraduate equivalent in world religions.
- Enrollment is limited to fifteen students.
- 3 credits.

Fall Semester, 2013–2014; Mr. Young

Ph.D. Seminars

CH9000 Historical Method

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest.

Required of Ph.D. candidates in church history during the first year of residence.

Offered on S/U basis. 3 credits.

Upon arrangement, 2013–2014; Staff

CH9021 Patristic Theological Literature; Early Christian Interpretation of Genesis.

The subject of this seminar will be the interpretation of the scriptural Book of Genesis by early Christian writers in various genres, including commentaries and scholia, apologetic literature and hymnody. A selection of specific sections and/or figures in the biblical book as well as of the early interpreters will be made at the start of the course to suit the current interests of instructor and students. The course will include general readings on biblical hermeneutics in the first Christian centuries. Students will be expected to use Greek, Latin, or Syriac, as well as French or German. 3 credits.

Spring Semester, 2014–2015; Ms. McVey

CH9025 Medieval Theological Literature

Topic for the seminar for Fall Semester 2013: From Hugh of St. Victor to St. Bonaventure. 3 credits.

Fall Semester, 2013–2014; Mr. Rorem

CH9033 Calvin and the Classical Reformed Tradition

An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic extent. The specific focus for fall 2013 is Word and Sacraments. 3 credits.

Fall Semester, 2013–2014; Ms. McKee

CH9040 Luther Interpretation

Beginning with close readings of key texts in Martin Luther's oeuvre, this doctoral seminar explores the theological contents, agenda, effects, and problems of interpretation attached to those writings. The seminar will include and discuss a variety of historical methods and approaches, including social and cultural history and historical theology. Precise selection of texts will depend on student interest and language preparation. 3 credits.

Fall Semester, 2014–2015; Mr. Appold

CH9060 European Revolutions and the Church

The seminar examines the interplay of the church and political revolution in the history of modern Europe. The seminar will focus on the Puritan Revolution in England, the French Revolution, the Revolution of 1830 in France, the Revolutions of 1848, the Russian Revolutions of 1917, the Fascist rise to power in Italy, the Nazi era in Germany, and the collapse of the Soviet Empire in 1989. 3 credits.

Spring Semester, 2013–2014; Mr. Deming

CH9070 Mainstream Protestantism and American Religion

An examination of the changing role of mainstream Protestantism in American life from the colonial era to the present. Particular attention will be given to the historical difficulties of defining what has constituted the Protestant “mainstream” or “mainline.” Literature examining the apparent decline of the mainstream since the late twentieth century will be analyzed and alternative interpretive schemes explored. 3 credits.

Spring Semester, 2013–2014; Mr. Moorhead

CH9072 Race, Racism, Religion: American Religion in Historical Context

Why is Sunday morning still the most segregated time in America? A partial answer to that question comes from understanding the intersections of race and religion in American culture. How is a view of American religion complicated when using the lens of race to provide a critique? How does the history of racism unfold in America if one argues that it is primarily connected to religious developments? Using history, theology, critical race theory, film, and literature, this course proposes a careful consideration of issues of race, racism, and religion in a variety of American faith traditions, but most notably in Christianity, Judaism, and Islam. Special attention will also be paid to those traditions, denominations, and groups born as a result of the intersection of race, religion, and racism in the United States. 3 credits.

Fall Semester, 2013–2014; Ms. Pierce

HR9035 World Christianity through the History of Religions

Collectively and individually, “conversion” is a multidirectional process found throughout religious history. In the academy, a lively debate has been conducted about the nature and determinants of conversion. The seminar will assess a variety of theoretical models, historic and contemporary, from those that are common in biblical studies to those that are constructed by the social sciences, the “cognitive” model of Africanist Robin Horton for example. Phenomenologically, ‘conversion’ occurs in all religious contexts, not only to and from Christianity but also from and to all other religions; thus, the approach will be comparative in outlook. The seminar’s prime concern, however, is theory and methodology for understanding Christianity’s emergence in the global South, through ‘conversion’; there, the dominant context is ordinarily shaped by traditional religions, Buddhism, Hinduism, and Islam. 3 credits.

Fall Semester, 2014–2015; Mr. Young

Departmental Faculty

Kenneth G. Appold, James Hastings Nichols Professor of Reformation History. M.A., M.Phil., Ph.D., Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and legacy of the Reformation, the history of higher education, and the history of theology. (Lutheran)

James Clifford Deming, Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Elsie Anne McKee, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

Kathleen Elizabeth McVey, Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual, and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

James Howell Moorhead, Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and liaison with the Princeton University Center for African American Studies. M.A., Ph.D., Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Paul Edward Rorem, Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)



Nancy J. Duff
Stephen Colwell Associate Professor of
Christian Ethics

Theology

Professors: Ellen T. Charry**, L. Gordon Graham, Darrell L. Guder,
George Hunsinger, W. Stacy Johnson, Bruce L. McCormack**, Mark L. Taylor,
J. Wentzel van Huyssteen**

Associate Professors: John Bowlin (chair, Spring), Nancy J. Duff**(chair, Fall)

* On leave fall semester

** On leave spring semester

+ On leave both semesters

Christian Ethics

EF/ET3212cr Ethics of the Ten Commandments

This course explores the intersection of theology, ethics, and Christian education through an examination of the Ten Commandments and their significance for Christian life. Attention will be given to such issues as the commandments in the public realm, Sabbath-keeping, and truth-telling, as well as to theories and methods of Christian education. The course will equip students with educational frameworks and skills necessary for effective teaching of the Ten Commandments to a range of learners. Some attention will also be given to cultural presentations of the Ten Commandments through books, movies, billboards, and television.

- This course fulfills the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the education and formation requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Duff and Mr. Mikoski

ET3316cr Ethics and the Problem of Evil

Theological reflection on human suffering, calamity, and woe. Some attention will be given to the theoretical problem of evil and to the theodicies that might be offered in reply, but the course focuses on the practical challenge that evil poses and on the moral and spiritual responses that Christians might muster. Its themes include: virtue, passion, and happiness; worship, sacrifice, and atonement; paradox, mystery, and eschatological hope.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2014–2015; Mr. Bowlin

ET3340cr Christian Ethics and Modern Times

An introduction to Christian moral norms, virtues, and practices, to the social ideals that Christians confess, and to modern disputes over the substance of those ideals. How shall we love our neighbors, show hospitality to strangers, bear the burdens of sinners and enemies, and speak truth to power in these modern times? Are the ideals of neighbor-love and prophetic justice compatible with the norms of liberal democracy, with individual freedoms and equal rights, or not? Special attention will be given to Christian attitudes toward sexuality, punishment, racial and gender bias, war and nonviolence, economic inequality, and environmental decay.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Bowlin

ET3341cr Augustine on Ethics and Politics

Augustine as moralist and political theologian. Topics include: his philosophical antecedents and opponents, his moral psychology and account of human action, his understanding of virtue and happiness, his treatment of law, coercion, and forbearance, and his ambivalence toward temporal politics. The course will conclude by considering his lively, contemporary legacy.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills either the requirement for a doctrine or theologian course or the philosophy or ethics distribution requirement.
- Enrollment is limited to fifteen students.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Bowlin

ET3361cr War and Christian Conscience

Theological reflection on the use of violent, coercive force. Special attention will be given to the historical development of Christian doctrine, the emergence of the just war tradition, the warrants for pacifism, and the differences that divide secular and theological accounts. The course will conclude by considering contemporary concerns: terrorism, torture, and irregular warfare.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Mr. Bowlin

ET3375cr Theology and Practice of Community Organizing

The gospel's call to love neighbor, work for justice, and seek reconciliation comes to congregations, not just to individuals. It comes to communities that worship and act together in a specific time and place, and it requires more than a vague desire to hear and respond. To answer God's call and bear witness to the coming of God's shalom, congregations must be able to act effectively and exercise power strategically. This course will help future church leaders acquire these skills by introducing them to the theology and practice of broad-based community-organizing.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2014–2015; Mr. Bowlin and Staff

ET3460cr Theology and Ethics of Dietrich Bonhoeffer

This course will explore and assess Dietrich Bonhoeffer's distinct approach to theology and ethics, analyzing the method and content of his work, the context in which he lived and wrote, and the extent to which his work still speaks to the church today. In addition to reading some of Bonhoeffer's major works (*Creation and Fall*, *Discipleship*, *Life Together*, *Ethics*, and *Letters and Papers from Prison*), we will read a biography of Bonhoeffer.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills either the requirement for a doctrine or theologian course or the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Ms. Duff

ET3470cr Medical Ethics: Resisting and Accepting Death

This course addresses medical ethics with a focus on death and dying. We will examine theological as well as legal regulations and cultural attitudes regarding death and dying from the perspective of the church as well as the discipline of medicine.

- This course fulfills Christian responsibility in the public realm
- This course fulfills philosophy or ethics distribution requirement.
- Prerequisite TH2100.

Spring Semester 2014–2015; Ms. Duff

ET3750cr Studies in Theology and Ethics

Focusing on select primary texts from the ancient church to the present, this course will explore the intersection of theological commitment and ethical concern. Topics include: divine authority and temporal rule, atonement and sacrifice, love and justice, tolerance and coercion, grace and agency, divine command and absolute prohibition.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Bowlin

ET5380cr Friendship, Love, and Justice

This course considers how Christian theologians (Augustine, Aquinas, Kierkegaard, and Barth) have borrowed and adapted secular moral discourses (Plato, Aristotle, Stoicism, Kant, and Hegel) in order to explicate certain biblical claims about God, neighbor, love, and friendship. It uses these topics and figures to explore the relation between things natural and gracious, created and recreated, secular and theological.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- Enrollment is limited to fifteen students.
- 3 credits.

Spring Semester, 2014–2015; Mr. Bowlin

Doctrinal Theology

TH2100 Systematic Theology

A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, Trinitarian scope, and contemporary significance for Christian life and ministry.

- Required of all juniors.
- Enrollment limited to sixty students.
- 3 credits.

Fall Semester, 2013–2014; Mr. Taylor

Spring Semester, 2013–2014; Mr. Johnson

Fall Semester, 2014–2015; Mr. Hunsinger

Spring Semester, 2014–2015; Ms. Charry

TH3100 Toward a Theology of Church Leadership

This course helps students develop an integrative theology and set of skills for church leadership. Issues covered include: the nature of the church and its ministry, the dynamics of communal authority, the complexities of church and family systems, cultivating Christian character, developing leadership skills in others, the church leader as spiritual director or companion, and the ethical dimensions of leadership. The course uses case studies, as well as recent literature from both the secular arena and the church.

- This course fulfills the general distribution requirement in theology.
- Enrollment limited to middlers and seniors except by permission of the instructors.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Johnson and Mr. William Golderer

TH3200cr Judaism, Christianity, and Islam

Judaism, Christianity, and Islam strive with one another theologically, culturally, politically, and, in the Middle East, geographically. By turns, each later tradition has sought to triumph over those that came before by claiming that its revelation is definitive. At a time of acute religious and political turmoil among adherents of these traditions in Israel/Palestine, it is important that Christians understand Judaism and Islam on their own terms and the context of the political interaction among adherents of all three traditions in that region. This course will both inform students of the historical, theological, and cultural tensions and continuities among the traditions and prepare for the travel course trip to Jerusalem in January 2014.

- This course fulfills Theology Department distribution requirements.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- May be taken as a stand-alone course or as part of the two course sequence.
- 3 credits.

Fall Semester, 2013–2014; Ms. Charry

TH3201cr Judaism, Christianity, and Islam in Israel – Travel Course

The course will take students to Tantur Ecumenical Institute outside of Jerusalem to explore Judaism, Christianity, and Islam in the context of Israel/Palestine. Classes, trips, worship, lectures, and informal conversation will expose students to the interfaces and points of tension among these great traditions.

- This course fulfills Theology Department distribution requirements.
- Students must complete an application process.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Enrollment is limited to twenty students.
- Pass/D/Fail.
- Prerequisite: TH3200cr.
- 2 or 3 credits.

January Term, 2013–2014; Ms. Charry

OT/TH3216 Revelation and Biblical Interpretation in a Postmodern World

This course provides a constructive exploration of the doctrine of revelation and biblical interpretation in the light of postmodern challenges to meaning and truth and post-Holocaust questions about the reality of God. Focusing on particular biblical texts, the course explores diverse approaches to biblical meaning, both historical and contemporary, with a view toward appropriating those meanings today. Students consider the changing nature of religious life today and how to formulate a viable approach to theology and biblical interpretation for the twenty-first century.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- This course does not fulfill the "close reading of the text" requirement.
- 3 credits.

Fall Semester 2013–2014: Mr. Dobbs-Allsopp and Mr. Johnson

EC/TH3300 Introduction to Missional Theology

Survey of the contemporary discussion of the church's mission, emphasizing the biblical foundation and formation of mission, the historical development of mission theology, and the ecumenical missiological debate in the twentieth century. Particular attention is given to the issues of globalization, contextualization, and the "end of Western Christendom." The implications of missional theology for both the theory and practice of ministry are considered.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general distribution requirement in theology.
- 3 credits.

Fall Semester, 2014–2015; Mr. Guder

EC/TH3358 Ecumenical Theologies of the Church's Mission

Survey, beginning with the Edinburgh 1910 conference, of the twentieth-century ecumenical theological discussion and its distinctive landmarks in the areas of faith and order, life and work, and missional theology. The institutional ecumenical history (e.g. World Council of Churches, Lausanne Movement) as well as the role of bilateral dialogues are surveyed and subjected to theological analysis.

- This course fulfills the mission, history of religions, or sociology of religion requirement.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2014–2015; Mr. Guder

TH3370 The Youngest Cappadocian: Gregory of Nyssa

This course examines the theological contributions of Gregory of Nyssa, Gregory of Nazianzus, Basil of Caesarea, and Macrina in the fourth century, which may be the most creative in Christian history. We will examine both doctrinal and spiritual works as there was no distinction between these two genres at that time.

- This course fulfills the requirement for a doctrine or theologian course or fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Ms. Charry

TH3380 Classics of Christian Theology

Examination of classical theological texts from within the broad Christian tradition. Roman Catholic and Protestant theologians predominate, but patristic theologians important to Eastern Orthodoxy are included as well. Each unit will involve the close reading of one or more major texts, with special attention to method, form, and content. Material about the life and times of theologians will be included in each case. To be considered are such theologians as Irenaeus, Athanasius, Cyril, Augustine, Aquinas, Luther, Bunyan, and Edwards.

- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2013–2014; Mr. Hunsinger

TH3390cr Empire and Capital—Theological Considerations

Analyzing theories of how imperial power, historically and in the present, intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g. the Kingdom of God, transcendence, creation, and the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention will be given to United States nationalism and the use of military force in their complex interplay with factors of class, race, gender, and sexuality.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Mr. Taylor

TH3415 Doctrine of God

This course is a study of the mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; and the inseparability of knowledge of God and knowledge of ourselves.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. McCormack

TH3417 The Doctrine of Election

This course is a biblical, historical, and theological investigation of one of the principle doctrines in Reformed theology. Figures to be treated include: Augustine, Thomas, Zwingli, Calvin, and Barth.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2014–2015; Mr. McCormack

TH3418 The Atonement in Christian Tradition

A historical survey of leading theories of the atonement, from the early church through the mid-twentieth century. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Mr. McCormack

TH3419 Holy Spirit in the Reformed Tradition

The primary work of the Holy Spirit in the plan of salvation; relation of the work of the Spirit to the work of Christ; Trinitarian and eschatological aspects of this work. Major figures in the Reformed tradition will be examined on these and other issues. Special consideration will be given to theologians like John Calvin, John Owen, Friedrich Schleiermacher, Thomas F. Torrance, and Juerген Moltmann.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Mr. Hunsinger

TH3420 Doctrine of Providence

This course will survey key works in the history of philosophy and theology in an effort to advance upon a theological understanding of God's preserving, accompanying, and ruling of the created world. Questions to be addressed include: What is God's relationship to time? Does God respond to prayer? What is eternity? Does God cause all things in this world? Does history have a telos? What is the relation between human freedom and the divine foreknowledge? Authors include Plato, Augustine, Aquinas, Luther, and Barth.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits

Spring Semester 2013–2014; Mr. Mark Edwards

TH3427 The Theology of Karl Barth

This course will provide an introduction to the theology of Karl Barth by examining selected portions of his *Church Dogmatics*. Topics to be considered may include knowledge of God, the reality of God, the Trinity, creation, human sin, Christology, the church, and the Christian life. The context, development, coherence, and continuing significance of Barth's thought will be examined. The goals of the course are to explore both the contributions and the limitations of Barth's theology and to determine what resources it offers for the tasks of Christian theology and the ministry of the church today.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Hunsinger

TH3436 The Theology of Friedrich Schleiermacher

A study of the thought of the so-called "father of modern theology" through close consideration of the leading themes of his magnum opus, *The Christian Faith*. Attention will also be given to the *Speeches on Religion* and the *Celebration of Christmas* (among other writings).

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2014–2015; Mr. McCormack

TH3442 The Theological Formation of the Missional Congregation in Karl Barth

Toward the development of a missional theology, working from the assumption that the church is missional by its very nature and the particular congregation is the primary and basic unit of missional ministry. Resources include sections of volume IV of Barth's *Church Dogmatics*, in interaction with recent ecclesiological work under the aegis of the Gospel and Culture discussion.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Mr. Guder

TH3444 The Liberation Theology of Gustavo Gutiérrez

A critical examination of the doctrinal structure of Gutiérrez's theology of liberation. Special attention will also be given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Taylor

TH3451 Modern Christology

The course explores various ways in which Christ and salvation have been defined in modern theology. Special attention is devoted to Kant, Schleiermacher, and Barth. A new typology is explained to understand differing views of how Christ is related to his saving work. Special attention is devoted to the question of Christ's atoning sacrifice.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Hunsinger

TH3583cr Critical Race Theory as Theological Challenge

A study of new theories of racism and white supremacy as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina/o studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Taylor

TH3660cr Incarnation and Incarcerated Bodies

Examination of the political dimensions of Christology, as they illumine issues in contemporary mass incarceration. Special focus on the "becoming human" of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture, and despair—and sometimes resistance and hope in—U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related Christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino, and other theologians. Not only recommended for chaplains in prison ministries, but also for those seeking critical analysis of Christian faith in relation to the "1 in 100" U.S. residents now behind bars.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Taylor

TH3780 Socrates and Jesus

Christianity is a complex intermingling of two major streams: the biblical narratives and the intellectual traditions of the Greco-Roman world. This course returns to the roots of both streams by exploring the lives, the teachings, the deaths, and the ongoing influence of Jesus and Socrates as presented in the gospels and selected Platonic dialogues. Topics covered include their diverse but sometimes overlapping views of love and death, justice and the kingdom of God, their use of paradox and parable, and the nature of the authentic human life. While comparing the two figures has a long history in the West, it is made more interesting by recent research into literary versus philosophical approaches to Socrates and current controversies over the "historical Jesus" versus the "Christ of faith." The course is integrative in nature, helping students to apply literary, philosophical, and theological insights into the constructive task of ministry.

- This course fulfills the general distribution requirement in theology.
- This seminar is limited to MDiv degree students. Others require permission of instructor.
- Enrollment is limited to twenty students.
- 3 credits.

Fall Semester 2013–2014; Mr. Johnson

TH4100 Sermon Shape-Up: Preaching Christian Doctrine

The purpose of this course is to connect the study of systematic theology with the writing of sermons. What are good ways to enrich sermons with doctrinal content, and what are ways to be avoided? The course will consist in studying published sermons that display strong doctrinal content, in reflecting on such sermons from the standpoint of preaching theory, and in writing doctrinal sermons as a requirement for the course.

- This course is an elective and does not fulfill any department distribution requirement.
- Prerequisite: TH2100
- 3 credits.

Fall Semester, 2013–2014; Mr. Hunsinger

EC/TH5350 Missional Theology and Practice

A course in missiological ecclesiology that is articulated through the intensive encounter between an emerging post-Christendom congregation and Reformed ecclesiology as articulated by Karl Barth. A theology of the missional church will be developed in light of the issues and challenges that arise from the formation of such an ecclesial community. The concrete model for examination will be Outreach Red Bank (ORB), a youth ministry initiative. This ministry, unexpectedly, now has become a multi-generational mission community. The literature of the missional church discussion will be brought into dialogue with the process of ongoing translation and innovation represented by this example of a “post-Christendom western indigenous community.”

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder and Mr. Christian Andrews

TH5415 Holy Scripture and Modern Criticism

The course will address the question of how to think about the authority of holy scripture in light of modern biblical criticism. How might modern criticism enhance our understanding of biblical authority, and how might biblical authority embrace modern criticism responsibly while also transcending it? Authors to be considered include D.F. Strauss, Gerhard Von Rad, Rudolf Bultmann, Raymond E. Brown, Gerhard Ebeling, and Karl Barth.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2014–2015; Mr. Hunsinger

EC/TH5301 Missional Initiative in Post-Christendom Europe

This course will investigate current initiatives to address the challenge of the secularized European mission field as it confronts the late Christendom churches. Diverse theological initiatives and their practical translation will be analyzed as they interact with interpretations of the changing context. In addition to recent literature, Skype conversations with a range of theologians and practitioners will give the students direct access to those involved in these initiatives. The translatability of both the theological insights and the practical initiatives into the North American context will be investigated.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the general distribution requirement in theology.
- 3 credits.

Fall Semester, 2013–2014; Mr. Guder

TH5318 Roots of Theological Anthropology

Current debates in evolutionary biology, primatology, and paleoanthropology are dominated by arguments that claim that the origins of human spirituality, morality, and cognition directly relate to the evolution of human sexuality and primordial language. This places the roots of human consciousness on a direct continuum with proto-moral and ritual behavior in social animals, thus raising the question of whether religious awareness and moral decision-making have been selected for in the course of evolution. This course takes an interdisciplinary approach to these questions and will evaluate theologically what it means to be human, what it means to talk about the evolution of religion, and how theological anthropology is enriched when it takes seriously the evolution of human sexuality and our moral, aesthetic, and religious dispositions.

- This course fulfills the general distribution requirement in theology.
- 3 credits.

Fall Semester, 2013–2014; Mr. van Huyssteen

TH5390 Aquinas on Love

Jesus calls those who follow him beloved. He enjoins them to love God above all and to love their neighbors as themselves. He also calls them friends and encourages them to love the unlovable and befriend the friendless. And most mysteriously of all, the scriptures speak of God as love. The claim is not that God loves—although surely God does—but that love is what God is. This course explores Thomas Aquinas's (1224/5–1274) attempt to make sense of this God, this Love, these commands and these claims.

- Enrollment is limited to twelve students.
- This course fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Adam Eitel

Philosophy

PH1000 Basic Philosophy

This course is intended for students who want to familiarize themselves with the basics of philosophy. It is divided into two parts, each with three sections. Part One: History of Philosophy—ancient, medieval, and modern. Part Two: philosophical problems—metaphysics, mind, and morality.

- This introductory course does not fulfill the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Graham

PH3301 Philosophy of Religion

Philosophical reflection on religion can be traced back to Plato, long before the time of Christ. In contemporary philosophy, arguments about the rationality of belief in God and life after death figure prominently, but the purpose of this course is to explore a different philosophical debate about the nature of religion as an aspect of human life, and its relation to magic, superstition, ethics, and metaphysics. Special attention will be paid to less-well-known writings by major philosophers such as Hume, Kant, and J.S. Mill.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Graham

PH3310 Moral Philosophy

This course provides a wide-ranging introduction to moral philosophy by exploring several of the major theories that philosophers have developed over two millennia—egoism, naturalism, existentialism, moralism, contractualism, and utilitarianism. Among the thinkers whose ideas will be examined are Plato, Aristotle, Locke, Kant, Nietzsche, Mill, and Sartre.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Graham

PH3320 Philosophy of the Arts

This course is divided into two parts, separated by Reading Week. Part one is a philosophical investigation of the distinguishing characteristics of three particular art forms conducted with a view to their connection with religion. In part two students may choose between EITHER further lectures and precepts exploring of the role of the arts in Christianity, OR a practical group project that uses the arts to make a web-mountable presentation on a prescribed spiritual, moral, or theological theme OR an introduction to the theology and practice of iconography.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Graham

PH3370cr Moral Philosophy and Aspects of Poverty

This course will address aspects of the responsibility of rich nations to poor, how that responsibility is effectively realized, and how it relates to Christian attitudes to poverty. This course explores philosophical aspects of aid and development in the modern world against the background of poverty. It will have three components—philosophical and moral foundations of justice and charity, the economic institutions of aid (IMF, World bank, WTO, etc.), and Christian engagement with poverty both as a problem and as an ideal.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Graham

PH3375cr Political Philosophy and Public Theology

This course examines certain central concepts in political philosophy—for example, liberty, democracy, civil society, the state, power—and relates them to traditional questions about the relation of church and state, and contemporary questions about the proper place of religious beliefs in the public realm.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Graham

Ph.D. Seminars

ET9010 Aquinas on Law and the Virtues

This seminar will consider the account of law and the virtues—acquired and infused, natural and theological—that Aquinas develops in the *secunda pars* of the *Summa Theologiae*. Special attention will be given to the theological substance of that account, to its philosophical warrants, to the options he refused, and to contemporary exegetical disputes. 3 credits.

Spring Semester, 2013–2014; Mr. Bowlin

ET9030 Dietrich Bonhoeffer's Theology and Ethics

This seminar will examine the major works of Dietrich Bonhoeffer: *Sanctorum Communio*, *Act and Being*, *Discipleship*, *Ethics*, and *Letters and Papers from Prison*. Attention will also be given to Bonhoeffer scholars such as Eberhard Bethge, Clifford Green, Ernst Feil, and Charles Marsh. Of particular interest will be the intersection of Bonhoeffer's theology and ethics and its significance for his time and our own. 3 credits.

Spring Semester, 2014–2015; Ms. Duff

TH9056 Theology and the Challenge of Interdisciplinary Reflection

Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a theory of interdisciplinarity will be developed that will enable theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. 3 credits.

Fall Semester, 2013–2014; Mr. van Huyssteen

TH9060 Readings in Hans Urs von Balthasar's Theo-drama

The topic of the seminar will be the doctrines of God, Trinity, and Christology in the theology of von Balthasar. Some comparison with other, post-Barthian developments—especially in Catholic theology—will be undertaken (e.g. Rahner, Kaspar, Schoonenberg, et. al.) 3 credits.

Fall Semester, 2013–2014; Mr. Guder

TH9090 Seminar in Missional and Ecumenical Theology

This seminar will focus on "the missional and ecumenical legacy of Karl Barth." The seminar will engage intensively Barth's "missional ecclesiology" in paragraphs 71 and 72 of volume IV: "the vocation of the Christian as witness," and "the sending of the community of the Holy Spirit." Next to the primary focus on the ecclesiology Barth develops here, we will also give some attention to the issues of translation and the impact of translation upon Barth reception. Students with questions about this course are invited to direct them to Professor Guder. 3 credits.

Fall Semester, 2013–2014; Mr. Guder

TH9058 Theology of Karl Barth

Course Description: The course involves an intensive study of selected portions of Barth's Church Dogmatics. The topic varies from semester to semester. The topic for 2014–2015 will be the Knowledge and the Reality of God. 3 credits.

Fall Semester 2014–2015; Mr. Hunsinger

PH9040 Hume and Nietzsche: Christianity's Philosophical Critics

In the history of philosophy, two figures stand out as the most challenging critics of the Christian religion, David Hume (1711–1776) and Friedrich Nietzsche (1844–1900). Both present serious challenges to Christian faith that call for a response, but are not easily answered. The purpose of this course is to enable students both to understand fully the nature and the force of these challenges and to be able to formulate cogent responses. 3 credits.

Spring Semester, 2013–2014; Mr. Graham



Lawrence Gordon Graham

Henry Luce III Professor of Philosophy and
the Arts

Departmental Faculty

John R. Bowlin, Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life. M.Div., Union Theological Seminary in New York; M.A., Ph.D., Princeton University. His areas of specialization are Christian moral thought, moral philosophy, medieval religious thought, social ethics and criticism, and modern religious thought. (Presbyterian)

Ellen Tabitha Charry, Margaret W. Harmon Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

Nancy Janine Duff, Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Presbyterian Seminary; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

Lawrence Gordon Graham, Henry Luce III Professor of Philosophy and the Arts. M.A. Hons., University of St. Andrews; M.A., Ph.D., University of Durham; Fellow of the Royal Society of Edinburgh. His special interests are in moral philosophy, philosophy of the arts, and the Scottish philosophical tradition. (Episcopalian)

Darrell Likens Guder, Henry Winters Luce Professor of the Theology of Mission and Ecumenics. Ph.D., University of Hamburg; D.D.(Hon.), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the West, and the continuing formation of ecumenical theology. (Presbyterian)

George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

William Stacy Johnson, Arthur M. Adams Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Presbyterian Seminary; Ph.D., Harvard University; D.D.(Hon.), Coe College. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

Bruce Lindley McCormack, Charles Hodge Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

Mark Lewis Taylor, Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Presbyterian Seminary; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. Wentzel van Huyssteen, James I. McCord Professor of Theology and Science. B.A., Hons. B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, the Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

Practical Theology

Professors: M. Craig Barnes, Kenda Creasy Dean*, Robert C. Dykstra (chair),
Deborah van Deusen Hunsinger, James F. Kay, Cleophus J. LaRue Jr.,
Richard R. Osmer

Associate Professors: Michael A. Brothers, Sally A. Brown, Nancy Lammers Gross,
Bo Karen Lee, Gordon S. Mikoski

Assistant Professors, Martin T. Tel

* On leave fall semester

** On leave spring semester

+ On leave both semesters

Education and Formation

EF1107 Practicum in Children's Ministry

This course is open to students whose field education involves children's ministry, and to all M.A. students. One-hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach ministry with children theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry.

- This practicum does not fulfill any department distribution requirements.
- Yearlong course.
- Pass/D/Fail only.
- 1 credit for the year.

Fall and Spring Semesters, 2013–2014; Ms. Alison Young

Fall and Spring Semesters, 2014–2015; Staff

EF1109 Youth Ministry Practicum for Field Education

This course is open to students in the dual-degree program in youth ministry and to those whose field education involves youth ministry. Students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experiences in pastoral ministry.

- Yearlong course.
- This practicum does not fulfill any department distribution requirements.
- Pass/D/Fail only.
- 1 credit for the year.

Fall and Spring Semesters, 2013–2014; Ms. Rounds

Fall and Spring Semesters, 2014–2015; Ms. Rounds

EF1340 Teaching the Bible in Church

Pastors and teachers in congregational settings require dynamic conceptions of the theory and practice of teaching scripture in order to carry out the church's ministry of education and formation in effective ways. This course will explore the dynamic intersections between biblical knowledge, needs of various learners in congregations, and creative pedagogies.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Katherine Douglass

EF1500 Introduction to Spirituality and Missional Formation

This course explores the potential contribution of traditions of Christian spirituality to missional formation in contemporary congregations. Special attention is given to the upbuilding of congregations in prayer and biblical formation and their sending in evangelism and social action.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Lee and Mr. Osmer

EF2352 Theological Foundations for Youth Ministry

Explores the theological foundations of ministry with young people, ranging from those in early to those in late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church's responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people's own agency as participants in the total mission of the church.

- Required for M.A. students emphasizing youth ministry (no prerequisite).
- There is a mandatory class retreat.
- Enrollment is limited to forty-two students.
- Priority given to M.A., dual, and senior students.
- 3 credits.

Fall Semester, 2014–2015; Ms. Dean



Professor Deborah van Deusen Hunsinger (left) leads a class discussion.

EF/ET3212cr Ethics of the Ten Commandments

This course explores the intersection of theology, ethics, and Christian education through an examination of the Ten Commandments and their significance for Christian life. Attention will be given to such issues as the commandments in the public realm, Sabbath-keeping, and truth-telling, as well as to theories and methods of Christian education. The course will equip students with educational frameworks and skills necessary for effective teaching of the Ten Commandments to a range of learners. Some attention will also be given to cultural presentations of the Ten Commandments through books, movies, billboards, and television.

- This course fulfills the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Duff and Mr. Mikoski

EF3330 Teaching the Bible to Children and Youth

Explores the relationship between teaching methods, theological perspectives, and life course expectations in order to offer students a repertoire of pedagogical approaches for teaching young people how to read and interpret Scripture. Special emphasis is placed on the practice of teaching itself. Class meets twice weekly in 75-minute blocks to allow for a weekly teaching laboratory.

- Enrollment limited to twenty students.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester 2014–2015; Ms. Dean

EF/WR3338 The Eucharist and The Church's Educational Ministry

This course will provide participants with opportunities to explore the interplay of Eucharist, Christian education, and the Christian life. Particular attention will be given to the formational and ethical dimensions of participation in the Eucharist. Historical awareness will fund critical and constructive considerations of implications for contemporary ecclesial contexts.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester 2013–2014; Mr. Mikoski

EF/WR3340 Taizé in the North American Context

A survey of the history and philosophy of the Taizé community with particular attention given to its influence on North American worshipping communities. The course will be composed of a series of lectures and seminars on performed liturgy (word, music, gesture, silence, space), spirituality, and the discipleship of youth and young adults.

- This course does count towards the Practical Department elective requirement.
- Pass/D/Fail.
- 1 credit.

Spring Semester, 2013–2014; Ms. Lee

EF/WR3341 Study Abroad in Taizé – Travel Course

A week of immersion in the Taizé community (Taizé, France) followed by a week of seminars in Geneva, Switzerland. Seminar readings, lectures, and discussions will focus on possible applications of the students' experiences at Taizé to the contexts of North American congregations. Travel will take place from Saturday, May 3, 2014 to Thursday, May 15, 2014. Those accepted will be allotted financial subsidy for travel.

- Enrollment is limited to ten students.
- This course does count towards the Practical Department elective requirement.
- Prerequisite EF/WR3340.
- Pass/D/Fail.
- Applications must be submitted no later than May 7, 2013.
- 2 credits.

Spring Semester, 2013–2014; Ms. Lee

EF3366 Curriculum and the Methods of Teaching

The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Mikoski

EF3410 Benedictine Spirituality

Benedictine spirituality has deep historical roots in both eastern and western Christianity and it continues to be a source of inspiration for Christians—whether lay or monastic—living and serving in community today. This course will equip students to integrate Benedictine spirituality into their individual lives and into various ministerial settings. During the first four weeks, students will be oriented to the historical, social, and theological factors contributing to the rise of the Benedictine tradition. In the next four weeks, students will study essential Benedictine practices of corporate and private prayer, living in community, and prayerful service to others. The final four weeks will begin with a three-day monastic immersion experience and then allow students to adapt Benedictine prayer, community, and service to their individual vocations.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Carmen Maier

EF3456 Dialogical/Imaginative Prayer in the Ignatian Tradition

This course explores the rich Ignatian tradition of *lectio divina*, by focusing on “colloquy” (dialogical prayer) and imaginative prayer (picturing oneself within the Gospel narratives). It will begin with understanding Ignatius’s own teaching on these two prayer forms, in particular, and then look toward contemporary appropriations of Ignatius’s *Spiritual Exercises*. Enrollment is limited to twenty-five students.

- This course fulfills the education and formation requirement.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2014–2015, Ms. Lee

EC/EF3473 Missional/Ecumenical Theology of Lesslie Newbigin

An intensive study of the life and ministry of Lesslie Newbigin, with particular focus upon his contributions to the Ecumenical Movement, the emergence of missional theology, and the challenges of the post-Christian mission field of the West.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the education formation requirement or the Practical Theology elective distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder and Mr. Osmer

EF3474 Evangelism and Mission: A Case Study Approach

Examines basic biblical and theological texts focusing on evangelism in the context of the broader mission of the church. Makes extensive use of case study material and verbatims to study the practice of evangelism by individuals, congregations, and parachurch organizations.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Osmer

EF3558 Practicing the Presence of God: Spirituality and Prayer in the Christian Tradition

This course explores a wide variety of prayerful practices, and the way in which saints of old “practiced the presence of God” (e.g., Brother Lawrence). It draws from resources in classical Christian texts, as well as insights from contemporary movements of prayer. It also examines the interplay between contemplation and action, spiritual disciplines and social outreach. The course invites students into prayerful expressions of their own, through theologically reflective prayer practica, and a soul-friendship practicum.

- Enrollment limited to eighteen students.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Ms. Lee

EF3560 Contemplative Listening: An Introduction to the Art of Spiritual Direction

This course introduces students to the basic principles of spiritual direction and contemplative listening (both in personal prayer and communal conversations). It explores the rich history of the tradition of spiritual direction and makes connections between the wisdom of that ancient path and today’s practices in the church. It also nurtures attentive, careful listening in students as they seek to integrate theory and life.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Enrollment is limited to sixteen students.
- Pass/D/Fail.
- Required attendance at retreat, November 1–2, 2013.
- 3 credits.

Fall Semester, 2013–2014; Ms. Lee

EF3570 Salvation and Ministry

Examines the relationship of Christian ministry to God's salvation of the world in Jesus Christ. Gives special attention to the upbuilding of congregations in ministries of spiritual formation and the sending of congregations in ministries of evangelism and social transformation.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Osmer

CH/EF3610 Spiritual Awakening Movements: Past and Present

Drawing on the perspectives of church history and practical theology, this course seeks to apply lessons of the past to challenges facing contemporary Christian communities. Explores post-Reformation pietism and the American Great Awakening as historical examples of spiritual awakening movements shaping the broader culture. The final part of the course engages contemporary spiritual awakening movements such as Pentecostalism and Evangelicalism and assesses their significance for global Christianity.

- This course fulfills the modern church history requirement.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Appold and Mr. Osmer

EF4400 Laboratory for Sustainable Models of Ministry

Millennial leaders—including young church leaders—view institutional structures as potential vehicles for social change. In contrast to some prior generations, however, millennials are especially attuned to the importance of emotional, social, spiritual, and financial sustainability in ministry. This course explores the relationship between ecclesiology, sustainability, and social innovation in a laboratory setting that helps students develop a process for taking a ministry innovation from concept to scale. Using case studies and theories of innovation, situated learning and social connectivist cognitive schemata (SCCS), students will explore various social innovations' implicit theological operating systems, leadership assumptions, use of social media, financial sustainability, and ecclesial impact. Students will participate in a version of a "clearness committee" during the semester to practice discernment as they develop their final ministry proposals.

NOTE: Students must be available to fully participate in the off-campus midterm "hackathon" February 21–23 (leave Friday at 2:00 p.m., return Saturday 11:00 p.m., with on-campus presentations at dinner on Sunday evening, 6:00–8:30 p.m.).

- Required attendance February 21–23, 2014.
- Enrollment is limited to twenty students.
- 3 credits.

Spring Semester, 2013–2014; Ms. Dean

EF4500 The Church as Social Entrepreneur

From coffee shop churches to online communities that crowd source disaster relief, young church leaders are blurring the lines between Christian mission and social entrepreneurship (which may be understood as employing entrepreneurial principles like innovation, collaboration, risk-tolerance, networking, and sustainability to achieve a desired social change). Drawing on an eschatological rather than a biological understanding of “youth,” this course explores the relationship between entrepreneurship and ecclesiology, and theologically assesses four models of Christian social entrepreneurship (tent-making ministries, Christian non-profits, vocational businesses, and international social entrepreneurship). By consulting with Christian entrepreneurs and entrepreneurial church leaders, students will explore qualities of leadership necessary for such ministries, and will propose an entrepreneurial ministry project of their own.

- The class meets in Friday to Saturday blocks, four times during the semester. Dates: Sept. 19–20 (Fri. 1–5; Sat. 9–4); Oct. 10–11 (Fri. 1–5; Sat. 9–4); Nov. 7–8 (Fri. 1–5; Sat. 9–4); Dec. 5–6 (Friday 1–5, Sat. 9–4).
- Participation in all four modules is necessary to pass the course.
- Students will be assessed a small fee to cover field trip costs.
- Pass/D/fail only.
- Enrollment limited to thirty students.
- 3 credits.

Fall Semester, 2014–2015; Ms. Dean

EF4800 Sabbath and Youth Ministry: Theology and Practice

With an eye toward ministry on behalf of young people in the context of contemporary culture, this course will examine the interrelation of Christian formation, theology, and practice, using Sabbath theology and practice as a case study. The course will operate under the following three assumptions: first, the culturally situated nature of all practice; second, the inseparability of theology and practice; third, the tremendous potential for faith formation coinciding with theological reflection and Christian practice. Students will read, reflect, and write on prominent theologians’ writings on Sabbath (Barth, Moltmann, Calvin, etc.), as well as biblical texts relevant to Sabbath. Students will also covenant to practicing Sabbath in some form throughout the semester. As students think theologically about Sabbath in the context of ongoing practice, they will have the opportunity to formulate their own provisional understandings of the relationship between Christian theology, practice, and formation.

- Enrollment is limited to twenty students.
- This course does not fulfill the area or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Nathan Stucky

EF4980 Tolkien, Lewis, Rowling, and Theology

Explores the contribution of the fantastic literature of J.R.R. Tolkien, C.S. Lewis, and J.K. Rowling to the moral formation of young people. Assumes prior reading of *The Hobbit*, *The Lord of the Rings*, *The Chronicles of Narnia*, Lewis's *Space Trilogy*, and *The Harry Potter* series. Close analysis of texts as literature, with special attention to theological themes that might nurture the imaginations of young people.

- This course does not fulfill the education and formation requirement or the Practical Theology elective distribution requirement.
- This is an upper-level seminar and reading of the above texts is required prior to enrollment.
- Enrollment is limited to twenty-four students.
- 3 credits.

Fall Semester 2014–2015; Mr. Osmer

EF5459 Rhythms of Prayer in the Christian Tradition

Students will read deeply from classical texts on prayer and will reflect prayerfully on themes that emerge from those texts as they pertain to their own lives. While students will be introduced to a variety of prayer traditions in the history of the church, the Benedictine rhythms of prayer will serve as primary exemplar. The class will also include a weekend prayer retreat (on-site at a Benedictine retreat center), where students will be able to engage in daily rhythms of prayer, reading, and worship. After the conclusion of that retreat, students will continue to reflect on both text and practice and will interpret the semester's learning in light of future steps for personal growth and ministry.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- Required attendance at class retreat, March 21–23, 2014.
- Enrollment is limited to eighteen students.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2013–2014; Ms. Lee

EF/TH5557 The Face of the Other

What does it mean to confront the “face of the other?” Dostoevsky's character Ivan Karamazov complains, despite his alleged “love of humanity,” that it is impossible to love one's neighbors, for they have “smelly, ugly faces.” Theologians have argued, however, that it is in the practice of embracing the other that one's imago Dei is most fully realized. This course investigates various writings on this theme throughout recent centuries, focusing on key theological texts, as well as readings from philosophy, literature, and our contemporary world (both religious and secular). Implications for service and life-in-community will also be explored. Field education experiences will be incorporated into class discussion.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course does not fulfill the Theology Department distribution requirement.
- 3 credits.

Fall Semester, 2014–2015; Ms. Lee

Pastoral Care and Specialized Ministries

PC4110 Summer Clinical Pastoral Education

For Current PTS students only - Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Enrollment in a one-semester course in pastoral care prior to the CPE placement is required. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

- Pass/D/Fail only.
- 3 credits and 1 ACPE or CPSP unit.

Summer, 2013 and Summer 2014; Ms. D. Davis

PC4111 Academic-Year Clinical Pastoral Education

Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Enrollment in a one-semester course in pastoral care prior to the CPE placement is required. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for 1.5 field education credits each semester, the three credits will not be awarded until successful completion of the placement at the end of the spring semester. One ACPE or CPSP unit is awarded only at the end of the second semester.

- Pass/D/Fail only.
- 3 credits and 1 ACPE or CPSP unit.

Full Year, 2013–2014; Ms. D. Davis

Full Year, 2014–2015; Ms. D. Davis

PC5202 Theory and Practice of Pastoral Care

Focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence, and pastoral care to families.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Hunsinger

PC5242 Sexuality and the Christian Body

Conceptions of spirit and flesh in Christian history and theology, examined in light of current controversies surrounding sexuality in the church, with implications throughout for pastoral care and counseling around sexual concerns.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Dykstra

PC5250 Marriage and Family in the Christian Community

This course is a study of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to couples and families in the contemporary world.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-four students.
- 3 credits.

Spring Semester, 2013–2014; Ms. Hunsinger

PC5253 Pastoral Care of Adolescents

Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Case studies derived from contemporary young adult literature will be incorporated throughout.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Dykstra

PC5262 Pastoral Care with Older Adults

This course gives attention to pastoral, ethical, biblical and theological understandings of mature adulthood in light of the physical, intergenerational and other relational effects of aging. Special attention will be given to end-of-life issues. The latest in medical research on aging, especially Alzheimer's, will also be discussed. In light of the fact that 25% of the membership of churches in nearly every denomination is over 65, models of older adult ministry and new approaches to pastoral care will be presented.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. Abigail Rian Evans

PC5266 Pastoral Care of Men

This course examines theoretical and practical concerns in pastoral care and counseling with men. Particular emphasis is on struggles that men face in work, parenting, intimacy, faith, and friendship, as well as on unique dilemmas that male ministers face today. This course explores images of masculinity in the biblical witness and in contemporary culture.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dykstra

PC5268 Pastoral Care of Women

Explores pastoral care issues particular to women, including gender stereotypes, body image, reproductive issues, career and family, sexuality, and interpersonal violence. Students will critically engage questions of innate versus culturally constructed expressions of gender, the church's role in empowering or disempowering women, and the role of racism and class oppression in the treatment of women. Emphasis throughout on developing theological, scriptural, and congregational resources for the pastoral care of women.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Sonia E. Waters

PC5285 Pastor as Person

Examines aspects of the self-experience of ministers and the formation of pastoral identity, integrity, and leadership. The development of essential communication skills in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family) is emphasized throughout, toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. Dykstra

PC5320 Prayer and Pastoral Care

This course will focus on prayer as a practice of Christian discipleship and spiritual care and on how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as to practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession, praise, and thanksgiving, will be studied.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-four students.
- 3 credits.

Spring Semester, 2014–2015; Ms. Hunsinger

PC5360 The Self in the System

This course explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology and seeks to broaden repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse clinical styles involving client-centered, family systems, and brief solution-focused and paradoxical approaches.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. Dykstra

PC5461 Pastoral Care and the Life Cycle

This course presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the opportunities and challenges of childhood, adolescence, young adulthood, adulthood, and old age, and for insights into the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections will be drawn between his life stages and the journey of life metaphor in popular Christian writings and Christian models of moral struggle. The course also focuses on Daniel J. Levinson's life structure model, considering its emphasis on adult developmental issues, especially professional formation.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-five students.
- 3 credits.

Spring Semester, 2013–2014; Mr. Capps

PC5472 The Minister and Mental Illness

This course centers on selected mental or emotional illnesses, including mood disorders (especially depression), anxiety disorders, psychotic disorders (especially schizophrenia), somatoform (psychosomatic) disorders, personality disorders, and dementia (Alzheimer's type). Clinical diagnoses are supplemented with autobiographical accounts of mental illness by the afflicted and family members. Attention is given to the minister's role as a member of the health team and to ways in which ministers can provide pastoral care to relatives and friends of the mentally ill. Consideration is also given to ministers' vulnerability to mental or emotional illnesses (e.g., depression) and to the contention that they are especially susceptible to narcissistic personality disorder.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.
- Enrollment is limited to twenty-five students.

Fall Semester, 2013–2014; Mr. Capps

Fall Semester, 2014–2015; Mr. Capps

PC5475 Confession and Forgiveness in Pastoral Perspective

Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as a confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness will be included. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Dykstra

PC5490 Trauma and Grace: Toward Healing and Resilience

This course combines psychological theory with experiential learning and theological reflection to increase one's understanding of the impact of trauma on body, mind, and spirit, as well as one's interpersonal relationships. Psychological understandings of trauma will be placed into biblical and theological frameworks to offer theoretical and practical tools toward the healing of trauma. Secondary trauma of the witness and caregiver will be considered. Integrative spiritual practices for sustaining and renewing both victim and caregiver will be woven into each class.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Hunsinger

Speech Communication in Ministry

SC1100 Spring Play Seminar

Textual analysis of the play to be produced by the speech area of the Practical Theology Department in the subsequent spring semester. The issues raised by the playwright, explicitly and implicitly, the linguistic concerns, and the theological world of the play will be explored. Textual survey and analysis will range from the meaning of a single word to the atmosphere of the whole work. The class will attempt to develop a consensual twenty-first-century interpretation of the text. Ideas as to how the thematic content of the text can be realized in production will be explored. The course will culminate in a written reflection or the presentation of a speech or scene from the play. This course is not a prerequisite for audition for the speech production of the play in the spring, nor is it limited to those planning to be in the speech production.

- This course counts towards the Practical Department elective requirement.
- Enrollment is limited to twelve students.
- 1 credit.
- Play for 2014: *The Oresteia* by Aeschylus.

January Term, 2013–2014; Mr. Lanchester

SC2101 Speech Communication in Ministry

Weekly workshops on speech communication in the context of ministry emphasizing critical and empathic study of biblical and other literature as encountered in the spoken word. Exploration of principles involved in perceiving and expressing denotative and connotative meaning through verbal, vocal, and physical gesture. Course will focus on helping students to develop technical, theoretical, and theological evaluation skills. In addition to weekly workshops and required outside reading, required lecture-demonstrations may be scheduled live or by video at the discretion of the professor.

- Required of all junior M.Div. candidates.
- Students are expected to remain in the same section both semesters for SC2101 and SC2102.
- Each section is limited to eight students.
- 1 credit.

Fall Semester, 2013–2014; Speech Staff

Fall Semester, 2014–2015; Speech Staff

SC2102 Speech Communication in Ministry II

Weekly workshops offering practical exploration of the interpretive and theological dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to vocal and physical gesture and the evaluation of one's own work and the work of others. In addition to weekly workshops and outside reading, lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Students are expected to remain in the same section as SC2101.

- Required of all junior M.Div. candidates.
- Prerequisite: SC2101.
- Each section is limited to eight students.
- 1 credit.

Spring Semester, 2013–2014; Speech Staff

Spring Semester, 2014–2015; Speech Staff

SC3340 Practical Theology as Drama

Dramaturgical and theological analysis, criticism, and production of a play from the repertory of religious drama.

- This course fulfills the Practical Theology elective requirement.
- Admission to course by audition.
- Variable credit, 3, 2, or 1 credit.
- Play for 2014: *The Oresteia* by Aeschylus

Spring Semester, 2013–2014; Mr. Lanchester

SC/WR3390 Word and Act: Service for the Lord's Day

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes the reading of the scriptures, the preparation of prayers, and the preparation and conduct of Advent and Lenten services of the Word following the traditional ante-communion order. Lecture-demonstration, workshops, videotaping, and critique.

- This course counts towards the Practical Department elective requirement.
- Prerequisite: SC2102.
- Each section is limited to eight students.
- 1 credit.

Fall Semester, 2014–2015; Mr. Brothers and Staff

SC/WR3391 Word and Act: Sacraments, Funerals, Weddings

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique.

- This course fulfills the Practical Theology elective requirement.
- Each section is limited to eight students.
- Prerequisite: SC2102.
- 1 credit.

Spring Semester, 2014–2015; Mr. Brothers, Ms. Gross, and Staff

SC/PR3460 Preaching the Sermon

In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Each student will be provided with a digital video recording of her/his final sermon.

- This course fulfills the Practical Theology elective requirement.
- Enrollment is limited to eight students per section.
- Prerequisite: SC2101.
- 2 credits.

Fall Semester, 2013–2014; Mr. Brothers

PR/SC3500 Preaching Paul

A focus on the special opportunities and challenges in preaching from the Pauline and deuterio-Pauline corpus, including particular attention to difficult texts. We will consider a dialogical hermeneutical and homiletical method for the development of sermons. There will be an emphasis on competence in the oral performance of texts and its relationship to the interpretation of texts for preaching. Oral performance preparation will be workshop-based; two to three sermons will be preached.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: NT2100.
- 3 credits.

Spring Semester, 2013–2014; Ms. Gross

Preaching

PR2100 Introduction to Preaching

An intensive introduction to preaching and the designing and delivery of sermons. Weekly sessions include lectures, discussion, and/or student preaching with critique.

- Required of all M.Div. middlers.
- Prerequisites: SC2101 and SC2102.
- Enrollment in each section is limited to eighteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2013–2014; Ms. Brown; Mr. Kamalesh Stephen

Spring Semester, 2013–2014; Ms. Brown; Mr. Kamalesh Stephen

Fall Semester, 2014–2015; Mr. LaRue and Staff

Spring Semester, 2014–2015; Ms. Brown and Staff

PR3290 Preaching the Gospel in a Global Context – Brazil

This course will focus on preaching in diverse contexts through dialogue with Brazilian professors and students, sermons they will preach in Brazilian communities, as well as exposure to and interaction with the broader Brazilian culture. Students will participate in lectures and small group discussions around issues of poverty, the environment, immigration, the global economy, and so forth. The goal is to gain a more in-depth understanding of how the Christian gospel is proclaimed and heard in a Latin American context, enabling students to preach with integrity both abroad and at home in North America. Classes will be held at Seminario Teologico Batista do Nordeste in Feira de Santana, Bahias, in northeastern Brazil.

- Travel course, requires application. Travel takes place during May.
- This course fulfills the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2014–2015; Mr. LaRue



Michael Brothers
Associate Professor of Speech
Communication in Ministry

PR3620 Sermons from the Civil Rights Movement

The modern day Civil Rights Movement that changed the course of American history was sustained, nurtured, and kept alive by African American ministers. Beginning with the Montgomery Bus Boycott in 1955 and continuing on into the early 1970s, it was sermons thundered from black pulpits that gave shape and direction to this historical protest. This course will examine sermons and speeches from some of the leading black voices of the movement, including Martin Luther King Jr., Ralph Abernathy, Fannie Lou Hamer, and Wyatt Tee Walker. Through printed and videotaped sermons, biographies, and other readings, students will explore some of the major biblical/theological themes that lay at the heart of the protests (e.g., justice, the beloved community, uplift, hope, and “God as no respecter of persons”) in an effort to understand how the movement’s leaders made the gospel relevant to their times. Attention will also be given to the use of imagination, imagery, and crafted speech in sermon creation and design. Students will prepare two sermons on contemporary social justice concerns.

- This course fulfills the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2014–2015; Mr. LaRue

PR5380 Preaching Scripture’s Many Genres

Biblical texts do not only say things; they do things—and their effects are different, depending on genre. Learners will (1) focus on ways that the genre of a preaching text influences the design of the sermon; (2) choose and study biblical texts representing three distinct genres (for example: core narrative, prophetic oracle, miracle story, conflict story, genealogy, epistolary text, psalm/poetry, wisdom, etc.); and (3) design sermons that carry the distinctive function of the text forward to engage the present horizon of listeners. At least one of three required sermons will be preached in class.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: PR2100.
- Enrollment is limited to eighteen students.
- 3 credits.

Spring Semester, 2013–2014; Ms. Brown

Worship

WR1100 Chapel Choir

Introduction to fundamental musical resources used in Christian worship. The focus of the course is on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.

- May be repeated for a maximum of 2 credits.
- 1 credit each semester.
- This course does not fulfill any Practical Department distribution requirements.

Fall and Spring Semesters, 2013–2014; Mr. Tel

Fall and Spring Semesters, 2014–2015; Mr. Tel

WR3101 Introduction to Christian Worship

A survey of the history, practice, and theology of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of baptism and the Lord's Supper, weddings, and funerals. Must be taken with one of the following courses for a minimum of three credits total: Christian Worship and Artistic Languages, Christian Worship and the Presbyterian Tradition, Christian Worship and the Methodist Tradition, Christian Worship and the Lutheran Tradition, Worship in the African American Traditions, Worship as Resistance, or Word and Act in Christian Worship.

- This course does count toward the Practical Department elective requirement.
- 2 credits.

Fall Semester, 2013–2014; Ms. Gross

Fall Semester, 2014–2015; Ms. Gross

WR3103 Christian Worship and the Presbyterian Tradition

Christian worship as practiced in the Presbyterian Church (USA), with special attention to the *Book of Confessions*, the Directory for Worship, the rites of ordination, and the liturgical responsibilities of the ministerial office. Strongly advised for those preparing for ordination in the Presbyterian Church (USA).

- Prerequisite: WR3101.
- This course does count toward the Practical Department elective requirement.
- Pass/D/Fail only.
- 1 credit.

Fall Semester, 2013–2014; Ms. Gross

Fall Semester, 2014–2015; Ms. Gross

WR3105 Christian Worship and the Methodist Tradition

Christian worship as practiced in the United Methodist Church, with special attention to the history of Methodist worship, the United Methodist Hymnal, Book of Worship, By Water and the Spirit (a United Methodist understanding of baptism and Christian initiation), This Holy Mystery (a United Methodist understanding of Holy Communion) and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the United Methodist Church or pan-Methodist denominations.

- Prerequisite: WR3101.
- This course does count toward the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2013–2014; Mr. Alfred Day

WR3129 The Psalms in Christian Worship

An exploration of the use of the Psalms in Christian worship. Consideration will be given to liturgical practices of the early church and the Reformation traditions and to the influences of the liturgical renewal movement, as well as to emerging developments in contemporary worship practices. The basic course is offered for one credit but may be expanded to three credits through participation in a series of practica on the musical performance of the Psalter and discussion of the experience of singing and journaling through the Psalms.

- This course does count toward the Practical Department elective requirement.
- 1 or 3 credits.

Spring Semester, 2013–2014; Mr. Tel

WR3145 Collaborative Preparation for Worship

A practice-based study of collaborative worship preparation. Enrollment for the course will draw from Master of Divinity students (Princeton Theological Seminary) and Master of Sacred Music students (Westminster Choir College of Rider University). Through lectures, seminars, readings, and common participation in Seminary chapel services, students will explore models and strategies for pastors and church musicians to prepare collaboratively for worship.

- Class will meet for six two-hour session on Friday afternoons. Dates to be determined.
- This course does count toward the Practical Department elective requirement.
- 1 credit.

Spring Semester, 2014–2015; Mr. Tel

WR3146 Musical Resources for the Congregation

An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style.

- This course does count toward the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2013–2014; Mr. Tel

Fall Semester, 2014–2015; Mr. Tel

CH/WR3150 The Liturgical Year: History and Theology

Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically, Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components.

- This course fulfills the Practical Theology Department elective requirement, but it does not fulfill any church history requirements.
- 3 credits.

Spring Semester, 2013–2014; Ms. McKee

EF/WR3340 Taizé in the North American Context –Travel Course

A survey of the history and philosophy of the Taizé community with particular attention given to its influence on North American worshipping communities. The course will be composed of a series of lectures and seminars on performed liturgy (word, music, gesture, silence, space), spirituality, and the discipleship of youth and young adults.

- This course does count toward the Practical Department elective requirement.
- Pass/D/Fail.
- 1 credit.

Spring Semester, 2013–2014; Ms. Lee

EF/WR3341 Study Abroad in Taizé

A week of immersion in the Taizé community (Taizé, France) followed by a week of seminars onsite in Geneva, Switzerland. Seminar readings, lectures and discussions will focus on possible applications of the students' experiences at Taizé to the contexts of North American congregations. Travel will take place from Saturday, May 3, 2014 to Thursday, May 15, 2014. Those accepted will be allotted financial subsidy for travel.

- Enrollment is limited to ten students.
- This course does count toward the Practical Department elective requirement.
- Prerequisite EF/WR3340.
- Pass/D/Fail.
- Applications must be submitted no later than May 8, 2013.
- 2 credits.

Spring Semester, 2013–2014; Ms. Lee

Ph.D. Seminars

PT9000 History and Method of Practical Theology

A study of essential readings in the history and method of practical theology, including emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.

Fall Semester, 2013–2014; Mr. Mikoski

PT9008 Models of Adolescent Formation in Contemporary Christianity

Drawing on literature from social theory, education, and the “practices discussion” in practical theology, this course explores shifts in the ecology of formation available to young people in the twentieth-first century. Special attention will be given to the way social institutions (e.g., families, the media, schools, congregations, “popular culture”) affect models of formation and education in the church, and how ministry with young people reflects and refracts these changes in ways that ultimately shape ecclesiology itself. Students need to be acquainted with the ecclesiology/missiology of two theologians of their choice. 3 credits.

Spring Semester, 2013–2014; Ms. Dean

PT9024 Practical Theology and Empirical Research

Explores the role of empirical research in practical theology. Introduces students to theory and practice of quantitative and qualitative research. Students will design and conduct research, focusing on their specific areas of interest in practical theology. 3 credits.

Fall Semester, 2013–2014; Mr. Osmer

PT9028 Theories of Teaching in America: 1860–present

This seminar will consider contemporary theories of teaching in America from the late nineteenth century through the present, from Bushnell through contemporary theories of informal learning. Special attention will be given to the influence of these theories on approaches to Christian formation and discipleship, and vice versa. Students will examine their own approaches to Christian formation in light of the theoretical literature. 3 credits.

Spring Semester, 2014–2015; Ms. Dean

PT9042 Advanced Pastoral Counseling

Provides doctoral students in pastoral theology the opportunity to acquire pastoral counseling experience under the guidance of an experienced pastoral counselor with supervisory credentials as a component of their ongoing research. Registration must be approved by the student’s faculty advisor. Course may be repeated. 3 credits.

For further information and approval, contact Mr. Dykstra.

PT9045 Interdisciplinary Approaches to Trauma

This seminar will focus on the power of Christian theology, psychotherapy, and restorative justice as interpretive frameworks for illuminating and ameliorating trauma. The seminar will engage current research in neuroscience, selected psychoanalytic texts, and restorative justice approaches toward understanding the impact of trauma on individuals and groups. These frameworks will be brought into conversation with Christian theology and Christian practices as normative points of reference for thinking about the emotional and spiritual healing of persons in extreme or prolonged affliction. An area seminar in pastoral theology. 3 credits.

Spring Semester, 2013–2014; Ms. Hunsinger

PT9049 The Psychology of C.G. Jung

A critical study of the basic themes of Jung's psychology with particular emphasis on his psychology of religion and critique of Christianity. Topics include Jung's approach to the psyche, the function of religion for the human psyche, the function of psychology for the religious life, the process of individuation, understandings of God, Christ, evil, and suffering. Readings in both primary and secondary texts to assess Jung's contributions to pastoral theology and pastoral counseling today. An area seminar in pastoral theology. 3 credits.

Spring Semester, 2014–2015; Ms. Hunsinger

PT9060 The Care of Souls

A survey of the care of souls from biblical times to the present, with particular attention to dynamics of change and transformation, the impact of unconscious processes, and assumptions of health and salvation undergirding pastoral care and counseling in various epochs and cultures. An area seminar in pastoral theology. 3 credits.

Fall Semester, 2014–2015; Mr. Dykstra

PT9066 Technologies of the Self

Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of imago Dei will shape the seminar discussion. Readings include: Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.

Fall Semester, 2013–2014; Mr. Dykstra

PT9074 Homiletical Theory I: From Antiquity to the Enlightenment

A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. 3 credits.

Fall Semester, 2014–2015; Mr. Kay

PT9075 Homiletical Theory II: From the Enlightenment to the Present

A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. 3 credits.

Spring Semester, 2014–2015; Ms. Brown

PT9077 Practical Theology and the Arts and Sciences in Dialogue

Examines diverse models of interdisciplinary thinking in which practical theology is brought into conversation with the arts and sciences. Gives special attention to the theme of evil in theology, literature, and social science. 3 credits.

Fall Semester, 2014–2015; Mr. Osmer

PT9081 Theology and Proclamation

An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth-century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. 3 credits.

Fall Semester, 2013–2014; Mr. Kay

PT9084 Speech Performance in Preaching

Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present with attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, orality, interdisciplinary methodological questions, and current literature in performance approaches to preaching.

3 credits.

Spring Semester, 2013–2014; Mr. Brothers

PT9085 Preaching the Gospel in Diverse Cultures

An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for “exegeting” them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered. 3 credits.

Spring Semester, 2014–2015; Mr. LaRue

Departmental Faculty

M. Craig Barnes, President and Professor of Pastoral Ministry. M.Div., Princeton Theological Seminary; Ph.D. The University of Chicago. His writing and academic work reflect his deep commitment to the theological formation of pastors to lead the church in changing times. (Presbyterian)

Michael Allen Brothers, Associate Professor of Speech Communication in Ministry. M.A., Northwestern University; M.Div., Th.M., Ph.D., Princeton Theological Seminary. His interests include the relationship between performance studies, narrative, improvisation, preaching, and worship. (Presbyterian)

Sally A. Brown, Elizabeth M. Engle Associate Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Her research interests include the impact on contemporary preaching theory and practice of feminist/womanist, post-liberal, and post-structuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

Kenda Creasy Dean, Professor of Youth, Church, and Culture, M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

Robert Craig Dykstra, Charlotte W. Newcombe Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

Nancy Lammers Gross, Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed Word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the Word. (Presbyterian)

Deborah van Deusen Hunsinger, Charlotte W. Newcombe Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (Presbyterian)

James Franklin Kay, Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms and their significance in preaching. (Presbyterian)

Cleophus James LaRue Jr., Francis Landey Patton Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary; D.D.(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

Bo Karen Lee, Associate Professor of Spiritual Theology and Christian Formation. M.Div., Trinity International University; Th.M., Ph.D., Princeton Theological Seminary. (Presbyterian)

Gordon Stanley Mikoski, Associate Professor of Christian Education. M.Div. and M.A., Princeton Theological Seminary; Ph.D., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

Richard Robert Osmer, Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

Martin T. Tel, C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)



Bo Karen Lee
Associate Professor of Spiritual Theology
and Christian Foundation



General Requirements and Electives

Field Education

FE2121 Summer Field Education (Church Requirement)

For current PTS students only – Supervised ministry in a church setting selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor. Work must include preaching twice, participation in worship services, pastoral care, and teaching.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

- Pass/D/Fail only.
- 2 credits.

Summer, 2013–2014; Ms. D. Davis

Summer, 2014–2015; Ms. D. Davis

FE2101 Summer Field Education

FE3101 Summer Elective Field Education

For current PTS students only – Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor or agency supervisor.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

- Pass/D/Fail only.
- 2 credits.

Summer, 2013–2014; Ms. D. Davis

Summer, 2014–2015; Ms. D. Davis

FE2122 Academic-Year Field Education (Church Requirement)

Supervised ministry in a church setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. Work must include preaching twice, participation in worship services, pastoral care, and teaching.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for

one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2013–2014; Ms. D. Davis

Full Year, 2014–2015; Ms. D. Davis

FE2102 Academic-Year Field Education

FE3102 Elective Academic-Year Field Education

Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2013–2014; Ms. D. Davis

Full Year, 2014–2015; Ms. D. Davis

FE2123 Full-time Ministry Internship (Church Requirement)

Full-time supervised ministry for a nine-to-twelve-month period at a church setting (selected from a pool of approved sites). Work must include preaching twice, participation in worship services, pastoral care, and teaching.

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2013–2014; Ms. D. Davis

Full Year, 2014–2015; Ms. D. Davis

FE2103 Full-time Ministry Internship

FE3103 Elective Full-time Ministry Internship

Full-time supervised ministry for a nine-to-twelve-month period at a church or specialized ministry setting (selected from a pool of approved sites).

After the placement has been secured and the Partnership in Ministry Agreement has been signed by the site supervisor, the student, the student's FE advisor, and the FE director the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2013–2014; Ms. D. Davis

Full Year, 2014–2015; Ms. D. Davis

FE2110 Summer Field Education: Clinical Pastoral Education

FE3110 Summer Elective Field Education: Clinical Pastoral Education

For current PTS students only – Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Summer, 2013; Chaplain Supervisors

Summer, 2014; Chaplain Supervisors

FE2111 Academic-Year Field Education: Clinical Pastoral Education

FE3111 Elective Field Education: Clinical Pastoral Education

Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan

may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals.

After the FE office receives the student's acceptance letter from the CPE site, the FE office will complete the registration process. Confirmation of registration is posted on the student's portal. While students are registered for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. One ACPE or CPSP unit is awarded only at the end of the second semester.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Full Year, 2013–2014; Ms. D. Davis

Full Year, 2014–2015; Ms. D. Davis

FE3105 Practicum: Theological Reflection on the Practice of Ministry

This two-semester course is open to students enrolled in field education placements. Using a praxis-based model of education, students learn how to approach their ministry theologically. The class serves as a mentor group within which students can process their field education experience. Case studies rooted in the participants' field education experiences will provide the basis for theological reflection. Presentations on the core tasks of practical theological interpretation and methods of contextual analysis, as well as the students' spiritual autobiographies, will enrich the material drawn from praxis. Yearlong course.

- Pass/D/Fail only.
- 1 credit awarded at the end of the spring semester.

Full Year, 2013–2014; Ms. D. Davis and Staff

Full Year, 2014–2015; Ms. D. Davis and Staff

Denominational History, Theology, and Polity

DP1201 Presbyterian Church Polity

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students apply the principles of Presbyterian polity with pastoral sensitivity.

- Pass/D/Fail only.
- Prerequisite: TH2100.
- 2 credits.

Fall Semester, 2013–2014; Mr. Carlos Wilton

Spring Semester, 2013–2014: Ms. Joyce MacKichan Walker

2014–2015; Staff

(This course is offered every other year.)

DP1205 Baptist History, Theology, and Polity

This course is designed to deepen one's knowledge of Baptist principles, history, and mission, to understand more fully the unities and diversities of Baptist life in the past and present, to learn more about some historical Baptist leaders (men and women), to become more aware of the various theological traditions among Baptists, to reflect on the development of Baptist polity as it shapes church practices today, to become aware of the Baptist contribution to the Christian community, and to help prepare for ministry among and for Baptists of various backgrounds.

- 2 credits.

2014–2015; Staff

(This course is offered as needed.)

DP1206 United Church of Christ Polity

In this course, participants will acquire knowledge of the history, polity, and theology of the United Church of Christ (UCC) and its predecessor denominations, apply that knowledge to issues in the life of the UCC, and become familiar with the polity and practice of ministry in the UCC.

- 2 credits.

Dates and leadership to be announced.

(This course is offered every other year.)

DP1207 Lutheran Church Polity

This yearlong course is designed to introduce students, who either intend to enter a professional ministry of the Lutheran Church or are otherwise interested in Lutheran church life, to the theological, confessional, and institutional bases of existing Lutheran church bodies in the United States of America, especially the ELCA. Discussions, readings, and written assignments are part of a process of paradigmatic exposure to the sources and resources of Lutheran ministries. The sessions of the fall semester focus on the relevant documents and resource materials. The sessions of the spring semester apply the theoretical framework to selected cases in the practice of ministry. While students register for one credit each semester, the two credits will not be awarded until successful completion of the course at the end of the spring semester.

- Pass/D/Fail.

- 2 credits.

Spring Semester, 2013–2014; Mr. Timothy J. Wengert

(The following three UMC courses are offered on a two-year cycle.)

DP1209 United Methodist Studies I: History

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources.

- 2 credits.

January Term, 2013–2014; Mr. Kenneth Rowe

2015–2016; Staff

DP1210 United Methodist Studies II: Doctrine

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the Wesleyan tradition, and the doctrinal standards in the Discipline along with other contemporary statements of doctrine.

- 2 credits.

Spring Semester, 2013–2014; Mr. Alfred Day

2015–2016; Staff

DP1211 United Methodist Studies III: Polity

Required of all United Methodist students pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the Discipline and Book of Resolutions as working handbooks for mission and ministry.

- 2 credits.

2014–2015; Staff

Reformed Church of America courses

Students who are in need of Reformed Church of America, (RCA) courses, may enroll in courses offered at New Brunswick Theological Seminary in New Brunswick, New Jersey. Princeton Seminar has an inter-institutional agreement with New Brunswick Seminary which permits this. For further information contact the registrar's office.

The Institute for Youth Ministry

IYM1101 Princeton Forum on Youth Ministry

This course involves full participation in and reflection on the Princeton Forum on Youth Ministry, which will take place in April 29 to May 2, 2014. Students will attend the Princeton Lectures on Youth, Church, and Culture and participate in a three-session extended seminar relating a theological discipline to youth ministry, five one-session electives exploring specialized subjects in practical theology, and a precept with the instructor. Emphasis will be on the integration of theology and practice. Faculty and lecturers at this conference include PTS faculty, faculty from other seminaries, and experienced pastors. Students are expected to participate in conference worship as well as the lectures and courses.

- This course does not fulfill any departmental distribution requirement.
- Pass/D/Fail only.
- Enrollment is limited to fifteen students.
- 1 credit.

Spring Semester, 2013–2014; Ms. Dean

Spring Semester, 2014–2015; Staff

Ministry Leadership

ML4100 First Call: Living into a Pastoral Identity

The course focuses on critical knowledge and skills that will be useful in moving successfully into interviewing, negotiating, and beginning a first call to pastoral ministry, and into leading a congregation. The student will further the process of developing a contextual theology for ministry. The course will highlight four major elements, each of which will be considered in theological perspective: starting strong, leading/managing, self-care, and spiritual development. Primarily designed for senior M.Div. students who anticipate being called to congregational ministry, this course assumes a firm theological understanding of as well as practical skills in preaching, teaching, and pastoral care giving. Attention will be given to diverse contexts of ministry.

- This course will not meet the Practical Theology Department distribution requirement.
- This course will be open to all M.Div. students, but preference will be given to graduating seniors.
- Enrollment is limited to thirty students.
- Pass/D/Fail only.
- 2 credits.

January Term, 2013–2014; Mr. Rorem

ML4200 Introduction to Asian American Ministry

This course will explore the challenges of doing ministry among the growing number of so-called second generation Asian Americans in a variety of ministry settings. It will examine the particular set of cultural assumptions and issues as well as the distinctive models of church and ministry within this context. Strategies for pastoral leadership and pastoral care will be emphasized, though the broader theological implications will also be considered.

- This course is elective only and does not meet any departmental distribution requirement.
- 3 credits.

Fall Semester 2013–2014; Mr. David Choi

Ph.D. Seminars

Teaching Apprenticeship Program (T.A.P.) Colloquia Course Descriptions

PhD8300 Foundations for Teaching I

This required monthly colloquium for all incoming (or second-year depending on rotation) Ph.D. students will address the following topics: philosophy of teaching and learning; educational aims and goals; roles of the teacher and learner; race, class, and gender in the classroom; diversity of learning styles; classroom management; assessment of student learning; and course design and development. S/U only. 1.5 credits (for year).

Fall and Spring Semesters, 2014–2015; Mr. Dobbs-Allsopp, Mr. Mikoski, and Ms. Dean

PhD8400 Foundations for Teaching II

This required monthly colloquium for Ph.D. students will address the following topics: online and hybrid learning strategies; dynamics of curriculum; syllabus and portfolio construction; effective instructional methods for adult learners; power dynamics in the classroom; formal and informal learning; ethical issues in teaching; and peer reflection on teaching. This colloquium and Foundations for Teaching I are required for all doctoral students who began in fall 2012 or later. Doctoral students who began their programs prior to fall 2012 may also enroll in this colloquium. S/U only. 1.5 credits (for year).

Fall and Spring Semesters, 2013–2014; Mr. Dobbs-Allsopp, Mr. Mikoski, and Ms. Dean

Entering Ph.D. students may, upon petition and by recommendation of the director of Ph.D. studies, be admitted to a summer course of independent reading and language study before their first year in residency.

PhD9000 Summer Pre-Seminar Independent Study

A pre-seminar course of independent reading and language study available to newly admitted Ph.D. students as preparation for beginning seminar work the following September. Description of individual study program to be submitted to the director of Ph.D. studies for approval.

Summer, July–August 2013; Staff

Summer, July–August 2014; Staff

Biblical Studies (Seminars are listed under Biblical Studies Department above.)

History and Ecumenics (Seminars are listed under History Department above.)

Theology and Ethics (Seminars are listed under Theology Department above.)

Practical Theology (Seminars are listed under Practical Department above.)

Field Education

Field education is an integrative practice that uses the action/reflection model of education to unite the theological curriculum with experiential learning to form a holistic and comprehensive understanding of the Christian faith. Integration occurs as students practice the art of theological reflection while serving in churches, specialized ministries, and focused ministries such as teaching or international ministry. Field education is where theology and ministry merge as supervisor and student bring to bear the resources of the Christian faith, acquired through Seminary coursework and life experience, upon the practical decisions of ministry as they search for theological meaning in life.

Through field education, students grow in self-understanding, gain an awareness of the role of supervision in ministry, and develop overall competence in the practice of ministry. In addition to these overarching goals, the five specific outcomes for field education are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding.

Within the first two weeks of the placement, the student and supervisor develop a learning/serving covenant that identifies specific, measurable, achievable, realistic, and transferable goals for each of the five aforementioned areas of development. A general description for the placement is tailored to meet the needs and desired outcomes for the student and the site. Weekly supervisory sessions enable the student and supervisor to track their progress using selected models for reflection. A formal assessment process by student and supervisor completes the placement.



Deborah Kerr Davis
Director of Field Education

In addition to integration of theology with practice, program outcomes seek to enable students to:

- Identify and enhance strengths and address weaknesses
- Develop leadership skills
- Become more adept at accomplishing the tasks of ministry
- Improve effectiveness in planning and communicating
- Engage a process of call clarification
- Become effective practitioners

Program

Some students enter seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Through ongoing discernment and practical experience, changes in vocational objectives occasionally occur. The field education program offers experiences that take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

Every student must do one placement in a church. The second placement can also be in a church, or in a specialized ministry setting, depending on the student's emerging call. Students are expected to complete one summer placement, which is a minimum of thirty-five hours each week for a minimum of ten weeks (350 hours), and one academic-year placement, which is ten to fifteen hours each week for a minimum of thirty weeks (300 hours). Students are encouraged to seek different contexts for each placement and discouraged from seeking a placement in their home churches.

Ordinarily, field education is not done during the junior academic year. Typically the first placement is full time during the summer after the first year and the second is part time during the middler year. Each placement carries two semester hours of credit, resulting in the accumulation of the four required academic credits for field education.

All students engaged in a required field education placement during the academic year 2014–2015 may be required to participate in a theological reflection group. The praxis-based model of education will be the pedagogical method. Field education advisors and experienced supervisors will facilitate the group each month.

A Master of Divinity, Master of Arts, or dual-degree student may do a yearlong intensive internship for two credits in place of either a summer or academic-year placement. Yearlong intensive placements are usually done after the student has completed two years of theological education. Students have the option of doing additional field education placements for elective credit. As with required placements, two credits are awarded for elective field education placements, except for PC 4110 and PC 4111 for elective CPE which give 3 credits.

Master of Divinity and Master of Arts students are required to register for field education courses each semester of participation, according to the procedures that govern the selection of academic courses. A grade of P (pass), D, or F (fail) is recorded at the end of the course. Additional information about field education can be found in the Field Education Handbook.

Placement Opportunities

All field education placements are done in sites approved by the Office of Field Education under the direction of certified supervisors. There are several kinds of placements: churches and specialized ministries, clinical pastoral education, international placements, and placements that focus on the ministry of teaching. The pool of more than 650 churches and specialized ministries is representative of seventy different denominations with locations in rural, suburban, urban, and metropolitan contexts. Specialized ministries include prisons, health institutions, community service agencies, educational institutions, retirement centers, and organizations for individuals with special needs. A clinical pastoral education (CPE) unit can satisfy one field education requirement. CPE placements are available in urban, rural, metropolitan, and suburban areas within commuting distance of the Seminary or during the summer in more than thirty states in the U.S. The Field Education Office provides opportunities for cross-cultural, racial/ethnic, and international placements. International placements are located in Africa, Asia, the Caribbean, and Latin and South America.

Field Education Advisement System

Upon entering the Seminary, each M.Div., M.A., and dual-degree student is assigned a field education adviser. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for M.Div., M.A., and dual-degree students must be planned with the approval of their field education adviser and secured by April 1.

Events

The Field Education Office plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for clinical pastoral education and for placement. The leadership comes from the Seminary, the community, and the wider church.

The Center for Black Church Studies

The Center for Black Church Studies offers a graduate certificate program enabling students at Princeton Theological Seminary to develop a focused academic program centered on African and African American religious traditions. This certificate prepares students for vocational ministry or scholarly pursuits that value the unique contributions of Black religious experiences to the totality of Christian faith, life, and witness. It assists seminarians interested in shaping their ministerial preparation for a wider knowledge and deeper appreciation of Black life within American or global Christianity. It is also designed for those who have a scholarly interest in the shape and depth of Black religious life throughout the African Diaspora. Among the requirements for receiving the certificate are earning 12 credits from approved courses. Two courses (or a maximum of 6 credits) can be taken at Princeton University in order to fulfill the certificate requirements.

Director: Dr. Yolanda Pierce



Yolanda Pierce

Elmer G. Homrighausen Associate Professor
of African American Religion and Literature,
and Director of the Center for Black
Church Studies

Women's Studies

The emphasis in Women's Studies is designed as a specialization area for M.A., M.Div., Th.M. and dual-degree candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry. In order to qualify for this emphasis, students must have at least six semester-length activities, including at least two Women's Studies courses (category 1), one paper (category 2), one extracurricular activity (categories 3–6), and two additional courses or activities. See the categories listed below:

1. Women's Studies courses taken (including those in which the student is currently enrolled)
2. Titles of papers written on the subject of women's issues for other classes and/or master's-level thesis work
3. Involvement with PTS committees concerned with women's issues
4. Participation in extracurricular activities, including volunteer and church work dealing with women's issues
5. Involvement in field education placements that focus on ministry to/for women
6. Organization/implementation of new programs to meet needs of women in the community

Contact the chair of WICAM for more information, and to be advised in the process.

Women's Studies Courses—Full (entire course devoted to women-related topics)

OT3360	Old Testament, Women, and Cultural/Ecclesial Diversity
OT3466	Women in Old Testament Narratives
CH3217	Christian Women in the World of Late Antiquity
CH3218	Women Leaders of the Medieval Church
CH3213	Medieval Female Spirituality
CH/EC3338	Women in African Christianity
CH/EF3460	Prayer and Spiritual-Devotional Life
CH3510	Women and Religion in Modern Europe
TH3466cr	Feminist and Womanist Theology
PC5268	Pastoral Care of Women
PR3261	Exploring Women's Preaching Traditions

Women's Studies Courses—Component (at least 1/3 of course devoted to women-related topics)

OT3437	Song of Songs
CH3215	Syriac Christianity and the Rise of Islam
CH3250	Holy Things: The Role of Objects in Medieval and Early Modern Christianity
CH3451	Popular Religion and Popular Culture in Modern Europe

Worship Studies

The emphasis in Worship Studies is designed for Th.M. candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on coursework from all departments of the theological curriculum.

Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement.

Mission, Ecumenics, and History of Religions (MEHR)

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It includes three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an interdisciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits.

Courses relating to MEHR emphasis are posted on the registrar's web pages.

Religion and Society Program

Faculty: John Bowlin, William Stacy Johnson (chair), Yolanda Pierce, Mark L. Taylor, Richard F. Young

Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With “the religious” and “the social” as its two foci, the program equips master’s-level and doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program’s conceptual field and, especially, its qualifying exams.

Faculty Research Areas

The faculty of the Religion and Society Program also teach in the departments of the Seminary, and bring to the program different types of theoretical expertise and skills from the following research areas:

- Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
- Social Sciences (e.g. sociology, anthropology, political science, economics)
- The Humanities (e.g. history, literature)
- Ethics (e.g. religious, social, theological)
- Theology (e.g. systematic, doctrinal, constructive)

Interdisciplinary Ethos

The program fosters an interdisciplinary ethos at the master’s level by supporting instruction on religious and social issues in the course offerings of all departments, and by sponsoring special campus events and ongoing seminars on key religious and social themes. The purpose of these efforts at the master’s level is to help promote reflection on religion and social life, as they are informed by theological perspectives.

For doctoral students, this interdisciplinary ethos is more formally structured as a Ph.D. degree program in Religion and Society. Doctoral students are expected to pass four qualifying exams. One of these exams should be selected by examinees as their “theory and methods exam,” in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions (demonstrates excellence in knowledge of religious studies and at least one non-Christian tradition)
2. Social Sciences or the Humanities (demonstrates excellence in one theoretical perspective on the "social" in either the social sciences or the humanities)
3. Ethics (demonstrates excellence in the knowledge of religious, social, or theological ethics)
4. A Dissertation-related Theme or Problematic (demonstrates excellence in analyzing a theme or problem that will be significant in the writing of the dissertation)

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required, because analysis of the moral life and ethical reflection upon it has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are "qualifying" exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program; they do not aim to guarantee comprehensive readiness to teach in those areas.

Seminary and University Scholarship

Both master's-level and doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves a liaison function between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.



John R. Bowlin

Rimmer and Ruth de Vries Associate Professor
of Reformed Theology and Public Life

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social, and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

Ph.D. Seminars Offered by Religion and Society Program Faculty:

HR9035	World Christianity through the History of Religions (Young)
TH9011	Methods in Religious and Theological Studies (Taylor)
ET9010	Aquinas on Law and the Virtues (Bowlin)
TH9085	Theological Anthropology (Johnson)
CH9072	Race, Racism, and Religion in America (Pierce)
TH9086	Theology, Hermeneutics and the Religions (Johnson)



Tennent Hall

Master's-level Courses Offered by Religion and Society Program Faculty:

(Ph.D. students may take these courses for seminar credit, after the professor's approval and determination of advanced doctoral level requirements.)

HR 3345, Hinduism, Young
HR 5338, Pluralism, Dialogue, and Witness, Young
CH 3625, African American Religious History, Pierce
CH 3630, Pentecostalism in America, Pierce
CH 3650, American Religion, American Literature, Pierce
CH 4710, Writing as Faith Practice, Pierce
CH 5670, The American Jeremiad: American Religion, Pierce
EC/HR 3360, Diaspora Christianities in America, Young
ET 3340cr, Christian Ethics and Modern Times, Bowlin
ET3341cr, Augustine on Ethics and Politics, Bowlin
ET 3750, Studies in Theology and Ethics, Bowlin
ET3316cr, Ethics and the Problem of Evil, Bowlin
ET3375cr, Theology and Practice of Community Organizing, Bowlin
ET3361cr, War and Christian Conscience, Bowlin
ET5380cr, Friendship, Love, and Justice, Bowlin
OT/TH3216, Revelation and Biblical Interpretation in a Postmodern World,
Johnson and Dobbs-Allsopp
TH 3444, The Liberation Theology of Gustavo Gutiérrez, Taylor
TH 3780, Socrates and Jesus, Johnson
TH 3100, Toward a Theology of Church Leadership, Johnson and Golderer
TH 3583, Critical Race Theory as Theological Challenge, Taylor
TH3660cr, Incarceration and Incarcerated Bodies, Taylor
TH3390cr, Empire and Capital—Theological Considerations, Taylor

The Tennent School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.

Seminary Resources

The Seminary Library

The Princeton Theological Seminary Library is one of the nation's largest theological libraries supporting religious and theological studies, with over 1,200,000 books, periodicals, microforms, manuscripts and other items including electronic databases, ebooks and ejournals. The special focus of the Library is on Christian studies and includes one of the country's most extensive collections of Latin American theology. Working in collaboration with the Princeton University Library, the resources of other religious traditions of the world are also available to faculty and students.

The library is a joint work with the Seminary's Department of Information Technology building adequate networked infrastructure, datasets, tools, and applications necessary to support digital work in religious and theological studies. The library is home to one of the regional scanning centers of the Internet Archive and has used its relationship with the Internet Archive to create the Theological Commons (<http://commons.ptsem.edu>), a collection of digital images, which can be read online or downloaded.

The library also houses the Reigner Reading Room, named for publisher Charles G. Reigner. It houses educational materials and religious curriculum materials to support church ministry.

Special Collections complements the library's general collections with particular strengths in a number of areas. Archives and manuscripts comprise the records of Princeton Theological Seminary as well as those of other organizations such as the Academy of Homiletics, the American Theological Society, and the Consultation on Church Union. The papers of numerous individuals are also accessible through Special Collections and include: Justo L. Gonzalez, Josef L. Hromadka, Samuel H. and Eileen F. Moffett, and Thomas F. Torrance. Rare collections of books and pamphlets supporting research in American and British religious thought include: the William Sprague Collection of Early American Religious Pamphlets, the A.B. Grosart Library of Puritan and Nonconformist Theology, and the James R. Tanis Collection on the Great Awakening. Reformed Research Collections are represented by the Moffett Korea Collection, the Karl Barth Collection, and the Abraham Kuyper Collection. Special Collections also participates in a number of digital initiatives including the Digital Library of Abraham Kuyper (<http://kuyper.ptsem.edu>) and the Barth Literature Search Project (<http://barth.mediafiler.org>).

Additional Information

More detailed information on the Library is available on the library's web site (<http://libweb.ptsem.edu>), including the access and borrowing policy and links to the online catalog and to database resources.



Academic Services

Academic Services provides technological training and support services for students, faculty, and staff encompassing productivity/office software (MS Office and Adobe Acrobat), including advanced formatting support for dissertations, the course management system Blackboard, research software tools including Accordance Bible Software, BibleWorks, EndNote, Zotero, and emerging technologies and tools that can be utilized by faculty and students. During the current stage of library construction, Academic Services is located on both the ground floor of Templeton Hall (productivity/office software) and on the third floor of the new library (course management and research software).

The Media Lab

Located on the second level of the new library, the Media Lab is a fully staffed, client-supported, state-of-the-art facility where students and faculty can learn and experience the many uses of new media in theological education.

The Media Lab offers an array of hardware and software resources for PC and MAC platforms. Workstations are equipped with a variety of peripheral devices, such as scanners to accommodate book, document, photo, 35-mm slide, and filmstrip scanning, cassette decks for digitizing audio cassettes, a USB turntable for digitizing vinyl records, and pen tablets for working with mapping and drawing applications. Applications include audio and video editing, desktop publishing, slide show presentation design, photo editing, and PDF creation. Printing is available in color or grayscale for documents up to 8.5 inches x 14 inches. MAC laptops, portable presentation projectors, digital video cameras, digital still cameras, and digital voice recorders are included in a no-cost lending inventory, available to students, faculty, and staff for course- or business-related multimedia projects.

Workstations are available on a first-come, first-served basis. Appointments can be scheduled in advance to reserve a workstation specifically set up for a class-related or official Seminary business project. The Media Lab is staffed during hours of operation with attendants offering assistance as required to provide a level of comfort working with a particular application. Contact the Media Lab for more information regarding a limited number of paid student Media Lab attendant positions available each year to qualified applicants.

Computer Resource Centers

Computer Resource Centers (CRCs) are located in Stuart Hall, the new library, and 501 Farber Road on the West Windsor Campus. Each location is connected to the PTS network and contains laser printers. All offer word processing and, with a PTS network account, Internet and email privileges. Network access is also available from all residence halls and apartments. The Computer Resource Centers are staffed by student lab assistants, who are available to assist with file conversions, word processing problems, and Internet or email issues. Lab assistant hours are as posted.

Stuart Hall CRC is located on the lower level of Stuart Hall and is open twenty-four hours a day, seven days a week. The Computer Resource Center coordinator's office is located in the Stuart Lab. The CRC coordinator is available for assistance with file conversions and for problem-solving. Stuart Hall CRC has sixteen PCs, three MACs, and two laser printers.

The new library has available computer workstations throughout the building with both PC and Mac operating systems and print capabilities. These are accessible during library hours only.

The CRC on the West Windsor campus is located at 501 Farber Road. Five PCs and two laser printers are available for use at this Computer Resource Center. This CRC is open twenty-four hours a day.

The Educational Media Center

Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; a combination listening and conference room; a production studio, which is also equipped as a "smart classroom;" a sound-proof narration booth; and a campus cable TV system. Campus services include audiovisual assistance, media learning opportunities, audio- and video-recording services, audio and videoconferencing, webcasting, web streaming, personal consultation on the selection and use of technologies for curricular needs, and production of original media resources.

The Listening/Conference Room is designed for reviewing media resources and simple media duplication, including transference of audio- and VHS-cassettes, and duplication of CDs, and DVDs. (Individuals who use duplication equipment are

responsible for observing all applicable copyright laws.) It can also be reserved for practicing PowerPoint presentations and other course-related activities.

The Educational Media Center Studio, in addition to video production use, doubles as a “smart classroom” and training center with twenty-station Internet access, wireless laptop computers, remote-controlled lighting, and presentation capabilities.

The Campus Cable TV System provides programming to the main Seminary campus as well as the West Windsor Campus. Campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming is scheduled for broadcast on this system at designated hours.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the Educational Media Center in Templeton Hall.

More information about services available can be found on the Educational Media web page at: <http://technology.ptsem.edu/?id=100>.

Child Care

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus and managed by Hildebrandt Learning Centers, LLC. Licensed by The State of New Jersey, it offers full-day or half-day (morning sessions) daycare, year round, for children ages three months through pre-kindergarten. Daycare is available as space permits to children of all students, faculty, administrators, and staff, and is also open to the public. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth is provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Dupree Center for Children. Space is limited.

Placement Services

The Office of Senior Placement works to assist master's-level students in preparation of dossiers and resumé and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resumé writing, and other vocational issues. The office welcomes individual churches, other governing bodies, and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumé from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

The Office of Academic Affairs, Ph.D. Studies partners with interfolio.com to provide convenient, reliable and secure dossier service, for a fee, to Ph.D. candidates and recent graduates seeking placement. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of his/her resumé, personal statement, letters of recommendation, and Ph.D. transcript. All management of dossier materials, including control of dissemination to potential employers, can be accomplished online by the candidate through this service. The internet link to this service can be found on the Ph.D. Studies web site.

In addition, one-page resumé of candidates and recent graduates seeking placement are posted on the Seminary's web site (under Academics, Ph.D. Jobseekers). The Office of Academic Affairs notifies all ATS schools (via email) plus some other institutions of this service, by providing a direct link to the resumé on the web site.

Announcements of job openings are circulated to Ph.D. students via email and posted on the Ph.D. Studies internal portal.

The Writing Center

The Writing Center provides free tutorial services to master's-level students in need of improving their writing skills. Peer tutors help with brainstorming, drafting, organizing, revising, style and form, grammar, citations, and reference tools. The center is not a proofreading or editing service. It is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The center is a particularly valuable resource for students for whom English is a second language. Contact the Writing Center at writing.center@ptsem.edu.

Fees, Housing, and Meal Plans

Tuition and Fees for 2013–2014

All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order. For those persons not enrolled in the Academic Management Services Tuition Installment Plan, charges for tuition and fees are due and payable on or before the first class day of each semester.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition

Based on fiscal year: July 1, 2013–June 30, 2014

Candidates for the M.Div., M.A., M.A. (T.S.) Degrees:

Annual full-time tuition, billed \$5,750 each semester\$11,500

Full-time students are those in the M.Div., M.A., M.A.(T.S.), and M.Div./M.A. Dual degree programs, as well as resident special students who are registered for a minimum of 12 credits. Those enrolled less than full time are charged by the credit at \$470 per credit.

Full time tuition permits a student to take 12 to 15 credits in the fall and spring semesters. Credits in excess of 15 (which require prior approval by the associate dean of curricula) will constitute “overload credits” and will be charged at \$620 per credit. Additionally, students will be allowed to take up to 6 credits during the summer. Any out-of-pocket tuition expense specifically pertaining to summer credits will be refunded in the form of a tuition credit, provided full-time status is maintained (12 credits minimum) during both the ensuing fall and spring semesters. The reduction of tuition will be applied to the student’s account equally at the end of each of the fall and spring semesters. Also, please note that for graduation purposes M.Div. candidates are required to be registered as full time students for 6 semesters.

Candidates for the Th.M. Degree:

Annual tuition for the program, which is to be completed in one academic year, assuming 12–15 credits per semester, billed \$5,750 each semester\$11,500

Th.M. candidates must be enrolled for 12 credits per semester to be considered full time and Th.M. students enrolled for more than 15 credits in a semester will be charged the overload rate of \$620 for each credit over 15.

Optional January Term:

The annual tuition for full-time students includes January term credits. However, students who have registered for and subsequently wish to drop a January term course must do so by the close of January term registration on October 25, 2013. Dropping a January term course after November 1 will result in a \$266 cancellation fee. Students who fail to attend a January term class for which they are registered will likewise be charged the \$266 cancellation fee.

Students living in residence halls and enrolled in a January term course (excluding travel course participants) are required to be on the board plan at a cost of \$266. Airfare and other costs as estimated for travel courses will be billed to students immediately following registration. Payment for all January term courses is due and payable on or before Friday, November 1.

A student will be allowed to take up to 30 credits in an academic year (including the fall semester, January term, and spring semester) by virtue of enrolling in an optional January term course, without advance approval of the Associate Dean of Curricula. However, only once during a student’s degree program will this be allowed.

Candidates for the Ph.D. Degree:

Annual tuition for a minimum of two years of resident study, billed \$5,750 each semester	\$11,500
Reduced tuition for years 3, 4, and 5, after two years resident study, billed \$537.50 each semester	\$1,075

Note: Ph.D. candidates beginning their program in or after 2011 and residing in Seminary housing during years 3, 4, or 5 will be assessed the comprehensive fee in addition to the reduced tuition. Both will be charged at the then-current rate.



Reduced tuition for subsequent years, billed \$800 each semester\$1,600

(These charges will be assessed each year at the then-current rate after the completion of residence until all requirements for the degree have been completed.)

PhD9000 (pre-seminar summer independent study for entering students)\$115

Under certain circumstances and with the approval of the faculty adviser and the associate dean for curricula, Ph.D. students may take courses during year three and beyond without additional tuition charges. See Handbook, Section 6.3.6.

Non-degree students:

Part-time non-degree students taking courses for academic credit are charged on a per credit basis at\$620

Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified by the registrar, are admitted to classes without charge.

Interns:

Annual tuition.....\$900

Interns are billed \$450 per semester for 1 credit and are certified as full-time students while on internship.

Unaffiliated Auditors:

Persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes during either the fall or spring semester on a non-credit basis, are charged per credit hour of class at\$115

Current Fees

Late Registration Fee\$110

Charged to any continuing student who registers for the fall semester after 4:30 p.m. July 10, 2013, or registers for the spring semester after 4:30 p.m. December 10, 2013. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Drop/Add Fee\$25

Charged to a student's account upon submission of a drop/add form.

Comprehensive Fee

Charged to all full-time students, billed \$650 each semester, to partially defray various institutional and instructional costs, such as the cost of counseling services, student publications, technological services, educational media, cable TV, internet, Tiger Transit transportation system, parking permits, etc\$1,300

Basic Fee

Interns:

Interns are billed \$162.50 each semester to defray administrative costs, internet (email), and student publications, etc.....\$325

Part-Time Students:

Charged at \$325 per semester to all part-time students. It partially defrays various institutional and instructional costs, such as the cost of student publications, technological services, educational media, internet, Tiger Transit transportation system, parking permits, etc\$650

Student Health Insurance

Annual premium for a single student\$2,800 annually
.....\$1,400 per semester

Graduation Fee

a. Candidates for Ph.D. degree\$110
b. Candidates for all other degrees and certificates\$90

Transcripts (each)\$10

Diploma Replacement Fee (each).....\$110

ID Card Replacement Fee (each).....\$20

ID Card for Family Member (each).....\$30

Student Mail Box Key Replacement Fee (each).....\$15

Parking Fee per semester (Part-time non-matriculating student).....\$50

Printing Charges

See the Computer Resource Handbook for Students, available from the Computer Resource Department on the lower level of Templeton Hall.

Housing and Meal Plans

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first five years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary housing for one academic year only, based on availability, during which period they are expected to pursue a full-time program.

Residence Halls

Security Deposits

Upon arrival, each residence hall resident shall be assessed a security/damage deposit of \$150, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated, provided an inspection determines the premises are in satisfactory condition.

Room and Board

Residence Halls (Single Students)

Room and board (21-meal plan) excluding January term board	\$8,090 (\$4,045 per semester)
Room and board (15-meal plan) excluding January term board	\$7,120 (\$3,560 per semester)
Board (15-meal plan) required for January optional term	\$266

Students living in the residence halls are required to be on one of the room and board plans stated above, no exceptions. Rooms in the Seminary's residence halls are furnished with bedframe, XL-twin-size mattress, chest of drawers, chairs, desk, mirror, and bookcase. Bed linens, pillow, blankets, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary residence halls.

A drawing for choice of rooms for current residents in the residence halls is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Residence hall accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space-available basis for persons registered for part-time studies.

Residence halls are open for regular occupancy the Tuesday preceding the first day of classes for new and returning students, and will close at 10:00 a.m. on the Monday after Commencement. Residence hall occupancy will not be available during the summer months except for regularly enrolled summer students, based on availability.

Apartments

Roberts, Tennent, Dickinson, Hibben:

One-bedroom units.....	\$7,740 (\$1,290/summer and \$3,225/fall and spring)
Two-bedroom units.....	\$9,840 (\$1,640/summer and \$4,100/fall and spring)
Three-bedroom units.....	\$11,940 (\$1,990/summer and \$4,975/fall and spring)
Three-bedroom shared per person.....	\$4,560 (\$760/summer and \$1,900/fall and spring)

Witherspoon

One-bedroom units.....	\$7,980 (\$1,330/summer and \$3,325/fall and spring)
Two-bedroom shared per person.....	\$5,220 (\$870/summer and \$2,175/fall and spring)

CRW Apartments:

One-bedroom units.....	\$8,640 (\$1,440/summer and \$3,600/fall and spring)
Two-bedroom units.....	\$10,920 (\$1,820/summer and \$4,550/fall and spring)
Three-bedroom units.....	\$12,960 (\$2,160/summer and \$5,400/fall and spring)
Four-bedroom units.....	\$15,000 (\$2,500/summer and \$6,250/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson Apartment Complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, with apartment sizes ranging from one to four bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the Charlotte Rachel Wilson campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for a student's first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Princeton Theological Seminary Handbook*. All inquiries concerning student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Housing fees may increase each year. Notification of increases will be posted online in April/May.

Meal Plans

The Seminary offers two meal plans, fifteen (15) and twenty one (21) meals, for residence hall residents. A meal plan is required for all residence hall residents, no exceptions. A special 15 meal plan is also required for residence hall residents taking an optional January term course.

Students on the twenty-one meal plan receive three meals a day, seven days a week. Students selecting the fifteen meal (15) plan may choose any fifteen meals and need not choose the same meals every week. The meal plan schedule is as follows for 2013–2014:

Fall Semester

Begins: September 3 (for entering students), September 6 (for returning students)

Closed: November 28 through December 1 (Thanksgiving break)

Ends: December 20

There will be no meal plan from December 21 through January 21 except as follows for January optional term students. The dining hall will be open on a limited basis, cash or declining balance only.

Optional January Term

Begins: January 6

Ends: January 17

The Dining Hall will remain open from Monday to Friday each week serving 3 meals per day for residence hall students registered for the “January Term” meal plan. Cash or declining balance meals will also be available during this period.

Spring Semester

Begins: January 27

Ends: May 12

The Dining Hall will remain open on a limited basis May 13 through 23 on a cash or declining balance only. During times when the dining hall is closed or there is no meal plan offered, please do not cook in your residence hall room, as it is a fire code violation. There are kitchenettes provided in Brown and Alexander Halls for cooking.

Room and Board during Summer Session

The Seminary offers only one meal plan during the summer session, fifteen (15) meals. Students on the fifteen meal plan receive three meals each day, Monday through Friday during the eight-week summer session.

A limited number of residence hall rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer program. For further information, contact the director of housing and auxiliary services.

Financing Your Seminary Education

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through Campus Partners. Master's-degree students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments starting July 15 for a modest fee of \$60 for each enrollment period (academic year). Plan brochures, which include an application, may be obtained from the Bursar's Office.

Federal Aid

The Seminary participates in three federal financial aid programs outlined below: the Federal Direct Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV federal aid programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

Federal Direct Loan

This unsubsidized federal loan can provide up to \$20,500 in loan assistance each academic year. Matriculated PTS students enrolled at least halftime may apply for this loan. Federal Direct Loans are made by the U.S. Department of Education and are processed through the Office of Admissions and Financial Aid. The interest rate for Federal Direct Loan borrowers is currently fixed at 6.8%. Students must pay a small origination fee to process a Federal Direct Loan. Interest accrues, but repayment is not required while the student is enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, during which time, interest accrues. Repayment then begins on a monthly basis.

Federal Perkins Loan

This loan is a need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the federal government has provided the Seminary with the funds to lend to its neediest

students. The Seminary awards Perkins Loans to currently enrolled students based on need. The amount available and award maximums are based on the amount of anticipated collections from former students who are in repayment each year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the student is enrolled at least half time. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half time basis. Repayment then begins. Borrowers have up to ten years to repay their loan obligations.

Federal Work Study (FWS)

Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to interested Seminary students. The Office of Admissions and Financial Aid assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

Institutional Aid for M.Div., M.A., and Dual-degree Candidates

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs. A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the director of admissions and financial aid for further information on eligibility for an exclusion from this policy.

Merit-based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of admission. No additional application materials are required for consideration.

Presbyterian Leadership Awards—These awards, covering the student's full tuition plus \$3,500, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (USA).

Seminary Fellowships—A limited number of Seminary Fellowships (covering the student's full tuition plus \$1,000 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Leadership Award—This is the highest merit-based award offered to M.Div. and M.Div./M.A. candidates. Leadership awardees will be selected from among our Seminary Fellowship and Presbyterian Leadership Award recipients, and the value of the Leadership Award will augment the total amount awarded. The amount of money associated with this award varies and is dependent on the availability of Seminary resources and the total number of applicants considered for this award. The committee will consider those applicants who demonstrate the highest levels of leadership and scholarship for this award. The Leadership Award is renewable based on the maintenance of satisfactory academic progress and full-time enrollment, as well as participation in the life of the PTS community.

Need-based Aid

PTS Grant—This grant is awarded to full-time students in the M.Div., M.A., and dual-degree programs. Eligible PCUSA students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition. Eligible students who are not members of a PCUSA church may receive 80% of the cost of tuition based on their calculated need.

Exceptional Financial Need (EFN) Grant—This PTS grant program is designed to provide up to \$4,000 in additional aid to students currently owing \$20,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and dual-degree students.

PTS Presbyterian Loan Program—The Seminary offers eligible PCUSA students a low-interest loan, which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (USA) after graduating. Eligible students may receive up to \$4,000 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

Presbyterian Church (USA) Denominational Aid

Financial Aid for Studies Grant

Students who are under care of a PCUSA presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or dual-degree program may qualify for one or more of the financial aid programs offered by the denomination. Visit the PCUSA web site at www.pcusa.org for more information about their financial aid programs.

International Scholars

Annually, a limited number of scholarships are given to Th.M., M.A.(T.S.) and M.A. students with advanced standing (M.Div. candidates are not considered for the international scholars program) coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships The Presidential International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, single room and board, and an additional stipend.

The Trustee International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, and an additional stipend.

As a rule, these awards are offered by the Admissions Committee to prospective students who do not currently reside in or have not previously studied in the United States. The committee also considers the applicant's academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with the admissions materials).

Ph.D. Candidates

Each admitted applicant will receive at minimum (a) a Merit Tuition Scholarship and (b) either a Princeton Doctoral Fellowship or the George S. Green Fellowship for a period of up to five consecutive years of full-time study. In addition, a special Research Assistantship is made available to each student during the first year of study. During years two through five each student is guaranteed at least one opportunity per year to serve as a Teaching Assistant or a Teaching Fellow. These assistantships, if accepted, significantly enhance the overall value of the student's annual financial award package. Two Trustees Merit Scholarships are awarded annually to applicants whose applications are judged to be of a superior quality. Further, an (unfurnished) apartment (size dependent on availability) will be reserved for each admitted applicant in campus housing and will be made available for up to five consecutive years or for the duration of the student's Ph.D. program, whichever comes first. Single students may choose instead to live in one of the residence halls. In either case, the housing is heavily subsidized and thus represents a substantial enhancement to the overall admissions package.

The terms of all financial award packages offered to students require that the student remain in good academic standing and hold no more than 20 hours a week of outside employment. Further, local residency is stipulated during course work and required for all research and teaching assistantships and access to Seminary housing. Candidates who receive an outside grant for overseas study and relinquish their Seminary fellowship during one of their first five years of doctoral work are eligible to receive the fellowship during a sixth year. All fellowships are disbursed during the academic year.

In order to process a Ph.D. student's scholarship or fellowship, it is required that the student complete the FAFSA form (www.fafsa.ed.gov) prior to the first year of attendance at PTS. After the first year, this form is no longer required unless a student wishes to apply for federal loans. Students who wish to be considered for federal loans must complete the FAFSA form and the Princeton Seminary Student Financial Aid Application. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

This scholarship covers the annual cost of tuition, which in 2013-14 is \$11,500, and is annually credited to the student's account on his or her behalf.

Princeton Doctoral Fellowships

The Princeton Doctoral Fellowship is awarded for up to five years (ten semesters) of study in the Ph.D. program. It provides an annual stipend of \$13,000 and is offered to aid the student in pursuing his or her education, without expectation of service in return.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work, preferably but not exclusively in Old Testament, may be awarded for up to five years of study to a senior in the Master of Divinity program at the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise. The fellowship provides a stipend of \$13,000 and is offered to aid the student in pursuing his or her education, without expectation of service in return.

Trustees Merit Scholarships

This scholarship of \$6,000 per year is awarded to the two students in each entering class whose applications, in the judgment of the Ph.D. Studies Committee, are of a superior quality. This represents the highest award offered by the Seminary to an entering doctoral student.

First-Year Research Assistantship

This special research assistantship provides a stipend of \$4,000 in the student's first year of study and requires a commitment from the student of 10 hours of service per week in support of the research activities of one (or more) faculty member for 30 weeks during the year. This assistantship is purely optional and may be declined by the student.

Teaching Assistantships

Annually more than fifty teaching assistantships are awarded to provide support in Seminary courses. The basic stipend of a full-time teaching assistant is \$4,300, for which the holder works no more than 15 hours per week during the semester of appointment. In the second through fifth years of study, students are guaranteed at least one opportunity per year to serve as a Teaching Assistant or a Teaching Fellow.

Additional Information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes a description of the entire financial aid program, policies, and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of Student Relations.

Awards and Prizes

Senior Class Fellowships

Princeton Seminary offers six fellowships for the pursuit of advanced study in theology. The fellowships (\$3,000 each) are awarded in accordance with the following rules and guidelines:

1. The candidate is required to be a member of the senior class who has been in residence in the Seminary as a member of the middler class.
2. The candidate must indicate (by email to the academic dean at academic.dean@ptsem.edu), no later than April 11, 2014, the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis will be posted on the registrar's web page. An electronic copy of the thesis must be submitted, with the name(s) of the professor(s) under whose direction it was written, to academic.dean@ptsem.edu by noon on April 28, 2014.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A candidate who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this seminary or in some other approved graduate institution. He or she shall submit a program to the registrar for approval and subsequently shall make to the registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the registrar. A fellowship must be used within five academic years.

The Senior Fellowship in Old Testament

The Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in New Testament

The Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in History

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Theology

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Practical Theology

The Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Religion and Society

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

Prizes and Special Awards

Each year a considerable number of awards are available for special work or attainments. The recipients of such awards must have completed creditably all the studies of the year.

The following awards are open to all students:

The Robert P. Goodlin Award

Through the generosity of family and friends, this award was established in memory of Robert Paul Goodlin, a member of the Princeton Seminary Class of 1961.

Guidelines and qualifications: the award is made to a worthy student who has displayed a particular interest in clinical training.

The Henry James Sr. Award

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Award is awarded to a student whose work reflects the inquiring spirit of Henry James Sr., and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are famous.

Guidelines and qualifications: the candidate for this award is nominated by the Department of Practical Theology in conversation with faculty from other departments.

The David Hugh Jones Award in Music

Through the generosity of former members of the Princeton Seminary Choir, an award was established in honor of Dr. David Hugh Jones, professor of music, who taught at the Seminary from 1934 until his retirement in 1970.

Guidelines and qualifications: this award is offered periodically to the student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary.

The Frederick Neumann Award for Excellence in Greek and Hebrew

Through the generosity of the late Dr. Edith Neumann, this award was established in memory of her husband. Frederick Neumann worked as a missionary in Haifa until Israel became a nation, and then his work with postwar refugees took him to New York City, where he became a pastor of the Brunswick Avenue Congregational Church in Brooklyn.

Guidelines and qualifications: this award is granted upon recommendation of the Department of Biblical Studies to the student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

The Samuel Robinson Foundation Awards

Through the generosity and vision of Presbyterian layman Mr. Samuel Robinson, a number of awards were created to stimulate interest in the Westminster Shorter Catechism. Awards are granted to students who pass both an oral examination on the text and a written examination on the text and interpretation of the Westminster Shorter Catechism. A student may receive an award through the Robinson Foundation only once during his or her period of study at the Seminary.

Guidelines and qualifications: the basis of awarding prizes is examination on the text of the Westminster Shorter Catechism. Any student may submit for examination, provided he or she has not previously received a Samuel Robinson Award.

The Robert E. Speer Award in College Ministry

This award was established in 1998 by the Reverend Dr. Robert K. Kelley, Class of 1948, and honors Robert E. Speer, who inspired hundreds of college students to serve in the Student Volunteer Movement and in Presbyterian missions.

Guidelines and qualifications: this award is made annually to a student who has demonstrated experience in ministry to college students and shown exceptional promise in that area, and who intends to pursue such ministry through a local church or campus-based program.

The George E. Sweazey Award for Excellence In Homiletics

Through a gift from the estate of Ms. Ruby M. Cheek, this award was established in 1996 to honor the memory of Dr. George E. Sweazey, Class of 1930. Sweazey was the Francis Landey Patton Professor of Homiletics at Princeton Theological Seminary from 1970 to 1975.

Guidelines and qualifications: this award is given annually to a student who has demonstrated excellence in the area of homiletics.

The following awards are open only to seniors:

The Asian American Ministry Award

Created by the Korean alumni/ae of Princeton Theological Seminary under the leadership of Dr. Samuel D. Kim, Class of 1971, this award is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to and have a creative vision for ministry in an Asian American context.

Guidelines and qualifications: there are no nationality, age, or gender restrictions. The recipient must contribute to research in Asian American ministry in the United States for a period of at least twelve months after graduation from the Seminary. Seminary staff members select the recipient(s) with collaborative input from the Asian American Program of Princeton Theological Seminary.

The Samuel Wilson Blizzard Memorial Award

Through the generosity of former students, colleagues, and friends, this award was established in 1976 in memory of the Reverend Samuel Wilson Blizzard Jr., Class of 1939. Blizzard joined the Princeton Theological Seminary faculty in 1957. At the time of his death in 1976 he was the Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary.

Guidelines and qualifications: this prize is given annually to a member of the graduating class who, in the judgment of the faculty, has displayed particular concern and aptitude for the social ministry of the church. Faculty and peers judge the recipient during the spring semester one month prior to graduation. The recipient is chosen at a joint meeting of the Church and Society Committee and graduating seniors of the M.Div. and M.S.W. degree programs. The voting is done by secret ballot and each member present is allotted one vote.

The Wilbur R. and Mae Closterhouse Award in Church History and Pastoral Ministry

This award was established in 2008 through the generosity of the Reverend Dr. Closterhouse and his wife, Mae Closterhouse. The Reverend Dr. Wilbur R. Closterhouse (Class of 1941) combined outstanding leadership in the church with a love of scholarship; his ministry was characterized by a strong emphasis on the history of the church.

Guidelines and qualifications: awarded annually to a graduating Presbyterian student earning a Master of Divinity degree who demonstrates great promise for pastoral ministry, with an educational experience marked by significant proficiency in church history

The Friar Club Award

Through the generosity of alumni of the Friar Club, this award was established in 1977. The Friar Club was a Princeton Theological Seminary eating club established in 1892 whose mascot, an English bulldog, was named Friar Tuck. In 1952 all Seminary eating clubs were disbanded. The Alumni Friars, however, continued their organization and fraternization, establishing this award in memory of the club that brought them together as lasting friends.

Guidelines and qualifications: this award is given to a member of the senior class who has contributed significantly to the life of the Seminary community.

The John T. Galloway Award in Expository Preaching

Established in 1971 in honor of the Reverend Dr. John T. Galloway, Class of 1933, this award is given to a senior who has shown great aptitude in the area of homiletics. Galloway was a pastor in Wayne, Pennsylvania, a visiting lecturer at Princeton Seminary, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

Guidelines and qualifications: this award is given upon recommendation of the homiletics faculty to a member of the senior class who throughout his or her years as a Master of Divinity candidate indicated a special interest and competence in courses in expository preaching, and delivered an exceptionally good expository sermon in a preaching class.

The Aaron E. Gast Award in Urban Ministry

In 1986, the Aaron E. Gast Fund for Urban Ministry was established through the Presbyterian Church (USA) Foundation, with the income to go to Princeton Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, Class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974.

Guidelines and qualifications: this award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

The Mary Long Greir-Hugh Davies Award in Preaching

In 1923, the Synod of Pennsylvania, by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more awards in connection with the work of students “for excellence in oratory, in delivery of sermons, addresses, or declamations.” These two gifts were combined to establish this award.

Guidelines and qualifications: this award is given to a member of the senior class whose preaching and other forms of oral communication are accounted the best in thought, composition, and delivery.

The Graduate Study Fellowship for the Parish Pulpit Ministry

The Graduate Study Fellowship for the Parish Pulpit Ministry is a fellowship for study overseas. This fellowship is granted to a senior who is committed to pulpit and to parish ministry. Homiletic talent, academic performance, and strength of character are considered for this award.

The John Havran Award for Excellence in Christian Education

Doris Havran, Class of 1985, established this award in Christian education in honor of her husband. Throughout their lives, they were nourished in faith by teachers who led them to a deeper life in Christ. This gift recognizes the people who by word and deed helped to form and inspire their lives as disciples of Christ.

Guidelines and qualifications: This award is made annually, upon nomination by the faculty in Christian education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence

Through the generosity of friends and former parishioners, this award was established in memory of the Reverend Dr. Edler G. Hawkins, who was pastor of St. Augustine Presbyterian Church in Bronx, New York, for more than thirty years. He was moderator of the 176th General Assembly of the United Presbyterian Church (1964) and a member of the Central Committee of the World Council of Churches. Hawkins joined the Princeton Theological Seminary faculty in 1971 as professor of practical theology and coordinator of black studies.

Guidelines and qualifications: this award is made to an African American member of the senior class who in five semesters of academic work has achieved the highest cumulative grade point average within the range of the first and second fifths of the previous year's graduation class. The award takes the form of a credit at the Theological Book Agency.

The Seward Hiltner Award in Theology and Personality

The Seward Hiltner Award in Theology and Personality was made possible by the gifts of friends and graduates of the Seminary. It honors Seward Hiltner, who taught at Princeton Seminary from 1961 to 1980 as professor of theology and personality. He was a prolific scholar for decades in the fields of pastoral and practical theology.

Guidelines and qualifications: this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

The Jagow Awards in Homiletics and Speech

Through the generosity of Mr. Charles H. Jagow, an officer of the Metropolitan Life Insurance Co., the Jagow Family Fund was established. He began his association with Princeton Seminary after being referred to the institution by the United Presbyterian Foundation, to whom he was also a generous donor.

Guidelines and qualifications: two awards are made annually, ordinarily to seniors who, during the year, have made the greatest progress or displayed outstanding achievement in homiletics or speech.

The Gerald R. Johnson Memorial Award in Speech Communication in Ministry

This award was established in memory of the Reverend Gerald R. Johnson, Class of 1943. Recognized for his congregational and denominational leadership, he was named a Sagamore of the Wabash, Indianapolis, the highest citizen's honor available in Indiana.

Guidelines and qualifications: this award is given annually to the senior who, in the judgment of the faculty in the area of speech communication in ministry, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the gospel.

The Robert K. Kelley Memorial Award in Youth Ministry

This award was established in 2008 by Dr. Dolores Kelley in honor of her husband. The Reverend Dr. Robert K. Kelley (Class of 1948) provided outstanding leadership to the church during nearly forty years of ministry; he emphasized encouraging youth through his ministries in New Jersey, Pennsylvania, and California.

Guidelines and qualifications: awarded annually to a graduating M.A. or M.Div. student who demonstrates great promise for a ministry with youth that is marked by the enthusiastic leadership for which Dr. Kelley was known.

The Bryant M. Kirkland Award for Excellence in Practical Theology

This award was endowed in 1989 by Mr. and Mrs. George B. Beitzel, in honor of the Reverend Dr. Bryant M. Kirkland, in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City. Kirkland, Princeton Seminary Class of 1938, was elected to the Seminary Board of Trustees in 1957 and served as president of the Board from 1973 to 1979.

Guidelines and qualifications: this award recognizes a graduating senior who has demonstrated excellence in the academic disciplines of practical theology, and who shows promise for effective pastoral ministry.

The C. Frederick and Clela R. Mathias Memorial Award in Worship and Pastoral Ministry

This award was established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in memory of the Reverend Dr. C. Frederick Mathias and Mrs. Clela Mathias, who were tragically killed during their ministry at Northminster Presbyterian Church in Indianapolis.

Guidelines and qualifications: this award is to be granted annually to a graduating Presbyterian M.Div. student who demonstrates great promise for pastoral ministry marked by significant leadership in worship.

The Robert Boyd Munger Award in Youth Ministry

Through the generosity of friends, this award was established in 1986 to honor the Reverend Dr. Robert Boyd Munger, Class of 1936 and alumni/ae trustee of the Seminary from 1967 to 1970. It honors a person who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry.

Guidelines and qualifications: the award is made annually to a graduating student in either the Master of Divinity or Master of Arts in Christian Education degree program who has demonstrated academic achievement and taken part in a significant ministry to teenage or college-age young adults. The nomination is made by an interdepartmental committee.

The Thomas A. and Alma Neale World Mission and Evangelism Award in Speech Communication in Ministry

Through the generosity of Dr. G. Robert Jacks, Class of 1959, associate professor of speech and communication at Princeton Seminary, this award was established in memory of his grandparents, Thomas A. and Alma Neale.

Guidelines and qualifications: the award is given annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

The Arthur Paul Rech Memorial Award in Theology and Pastoral Ministry

In 1990, Seminary trustee Jean May Rech established an award in memory of her husband, the Reverend Dr. Arthur Paul Rech, Class of 1945. Together, Dr. and Mrs. Rech began the Young Life Ministry in Chester, Pennsylvania, and in Los Angeles, California. Later, Paul Rech was a field director for Young Life in Los Angeles.

Guidelines and qualifications: this award is given annually, upon nomination by the Department of Practical Theology, to a graduating senior who has demonstrated academic excellence in the disciplines of practical theology, and a personal commitment to the practice of ministry in the life of the church.

The Charles J. Reller Abiding Memorial Fund Award

The Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation who gave unstintingly of their time and talent in leadership to their church and community.

Guidelines and qualifications: the award is granted annually to the student in any degree program who is adjudged as having actively exhibited the greatest Christian concern for others in the year preceding his or her graduation.

The George L. Rentschler Award in Speech Communication

Through the generosity of the Reverend George L. Rentschler, Class of 1941, this award was established in the area of speech communication. Rentschler served several congregations, including churches in New York, New Jersey, Michigan, and Wisconsin. He also served as chaplain of the Anclote Psychiatric Hospital in Tarpon Springs, Florida, and later became a consultant for chaplain services.

Guidelines and qualifications: upon nomination by the professor of speech communication in ministry, this award annually recognizes a student in the graduating class who has shown excellence in speech.

The John Alan Swink Award in Preaching

Mr. and Mrs. Sylvan S. Swink created this award in memory of their son, John Alan Swink, a member of the Princeton Seminary Class of 1952. It was subsequently endowed by John's sister, Mrs. William Sieber, and her husband.

Guidelines and qualifications: this award is granted to a member of the senior class who has shown the most improvement in preaching during his or her seminary study.

The Jean Anne Swope and James L. Mechem Award in Christian Ethics

This award was established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of two of their former pastors, the Reverend Jean Anne Swope, Class of 1972, and the Reverend James L. Mechem, Class of 1958. Swope was the interim executive for the Presbytery of Utica and executive director of a retreat center. Mechem became pastor of Lockridge Church in Alburtus, Pennsylvania. He also served as an associate general director of the Vocation Agency, General Assembly, PCUSA.

Guidelines and qualifications: this award is given to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

The David B. Watermulder Award in Church Leadership

In January 1990, the Seminary Board of Trustees announced the establishment of an award in honor of the Reverend Dr. David B. Watermulder, Class of 1945 and pastor emeritus of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. The award is in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991.

Guidelines and qualifications: This award is granted annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the church characterized by Watermulder's distinguished ministry.

The David Allan Weadon Award in Sacred Music

Through the generosity of David MacPeck, M.D., and the Princeton Seminary Class of 1996, this award was established in memory of Dr. David Allan Weadon, the Seminary's former C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. Weadon was an accomplished musician who earned both his B.A. and M.A. from Westminster Choir College, before earning his Ph.D. in liturgical studies from Drew University.

Guidelines and qualifications: the award is granted annually by the faculty, on the recommendation of the director of music, to a graduating senior for excellence in sacred music.

The Kenyon J. Wildrick Award for Excellence in Homiletics

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of the church's pastor, the Reverend Kenyon J. Wildrick, Princeton Seminary Class of 1958. Wildrick attended Trinity College for his undergraduate education and was ordained by the Presbytery of Morris and Orange in New Jersey.

Guidelines and qualifications: this award is given annually for excellence in homiletics, and is presented to a student in the graduating class.

The following award is open to seniors or middlers:

The Edward A. Dowey Jr. Award for Excellence in Reformation Theology

Following their fiftieth anniversary celebration in 1993, members of the Class of 1943 founded this award to honor their classmate Dr. Edward A. Dowey Jr. in recognition of his teaching career at Princeton Theological Seminary. Dowey, who taught at the Seminary from 1957 to 1990, was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period.

Guidelines and qualifications: the award is given upon recommendation of the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

The following awards are open only to middlers:

The Covin Award in Youth Ministry

Through the generosity of Mr. and Mrs. David Covin, the Covin Award in Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. Beth and David Covin moved to Princeton in 2000 and sought out Princeton Seminary as a place to further their support of youth ministry. They are committed to helping to train and equip pastors who delve into this most important task of reaching out to youth.

Guidelines and qualifications: Covin Scholars are selected at the beginning of the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry, and must demonstrate ability for and commitment to youth ministry. Recipients are chosen by the Institute for Youth Ministry staff and the vice president for seminary relations.

The Henry Snyder Gehman Award in Old Testament

Established through the generosity of the Reverend Dr. Robert E. Hansen, Class of 1943, the Henry Snyder Gehman Award in Old Testament honors a distinguished biblical scholar and member of the Seminary faculty. Gehman came to Princeton Theological Seminary in 1930, where he taught New Testament Greek, Old Testament, and Old Testament literature. He retired in 1958 as the William Henry Green Professor of Old Testament Literature.

Guidelines and qualifications: this award is given annually to a member of the middler class for excellence in the field of Old Testament without submitting a thesis.

The Archibald Alexander Hodge Award in Systematic Theology

Through the generosity of Mrs. Margaret McLaren Woods Hodge, this award was established in 1907 in memory of her husband, the Reverend Archibald Alexander Hodge. The son of Charles Hodge and Sarah Bache, A.A. Hodge, Class of 1847, moved to Princeton and took over the chair of didactic and polemic theology at the Seminary that his father had occupied. Hodge became a trustee of the Seminary in 1881 and was considered one of the greatest pulpit orators in the nation.

Guidelines and qualifications: this award is periodically given to a member of the middler class on the basis of excellence in the field of systematic theology without submitting a thesis.

The Jagow Scholarship in Preaching

Through the generosity of Mr. Charles H. Jagow, the Jagow Family Fund was established in 1977. Believing that teaching, training, and encouraging good preaching and good delivery was of utmost importance earlier in a student's program, in 1992 Charles Jagow established the Jagow Scholarship in Preaching to be awarded to a middler.

Guidelines and qualifications: this scholarship is given to a middler who shows great promise in the area of preaching.

The Raymond Irving Lindquist Fellowship in the Parish Ministry

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, Class of 1933, is given to a rising senior for a commitment to parish ministry. Lindquist attended Wheaton University and Princeton University before earning his Bachelor of Theology from Princeton Seminary.

Guidelines and qualifications: the fellowship is awarded by the faculty, on the recommendation of the director of field education, to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor.

The Edward Howell Roberts Scholarship in Preaching

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, established an annual scholarship in memory of Edward Howell Roberts, Princeton Seminary Class of 1923. Roberts spent many years at Princeton Seminary as an instructor in systematic theology, professor of homiletics, secretary of the faculty, and dean of the Seminary.

Guidelines and qualifications: this scholarship is made annually by the faculty to a member of the middler class who shows promise in the field of preaching, and who requires financial aid to continue studying in this area.

The Benjamin Stanton Award in Old Testament

In 1890, the Reverend Horace C. Stanton, D.D., Princeton Seminary Class of 1873, established the Benjamin Stanton Award in memory of his father, a member of Princeton Seminary's Class of 1815. After his ordination by New Brunswick Presbytery, Stanton faithfully served as pastor of several churches in New York, Connecticut, and Virginia.

Guidelines and qualifications: this award is given to a member of the middler class on the basis of excellence in the field of Old Testament without submitting a thesis.

The William Tennent Scholarship

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, established a scholarship in the name of their first pastor, William Tennent, who came to America in 1718 and settled near "the forks of the Neshaminy," where he began the Neshaminy Church. He constructed a small school, which would later be known as the "Log College." The origins of sixty-three universities, including Princeton University, can be traced back to the influence or work of the men William Tennent taught at his school.

Guidelines and qualifications: this scholarship is given to a member of the rising senior class who has shown special interest and ability in the teaching aspects of the work of the church.

The E.L. Wailes Memorial Award in New Testament

Created by a gift from the estate of the Reverend George Handy Wailes, D.D., Class of 1897 and a visiting professor of Hebrew at the Seminary from 1929 to 1937, this award was established in 1968 in honor of his father, Ebenezer Leonard Wailes.

Guidelines and qualifications: this award is given to a member of the middler class on the basis of excellence in the field of New Testament without submitting a thesis.

The following awards and senior fellowships require submission of an essay:

Procedure for essay submission:

- A statement of intent to submit an essay must be received by April 12, 2014 in writing (via email to the Office of the Dean of Academic Affairs, academic.dean@ptsem.edu)
- An electronic copy of the essay must be submitted via email to the Academic Affairs Office, academic.dean@ptsem.edu by noon on April 19, 2014.

The Robert L. Maitland Awards in New Testament Exegesis and English Bible

In 1890, Mr. Alexander Maitland, a member of the Seminary's Board of Trustees from 1892 to 1907, established the Robert L. Maitland Award in memory of his father. The award (\$1,000) is for the best exegesis of a passage of the New Testament. The passage for 2013–2014 must be related to the topic **"How Did Contexts Shape Texts?"**

The second award will be given for the best essay on an assigned subject in the English Bible. The topic for 2013–2014 is: **"The Concept of Salvation in Scripture."** The suggested length of either paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: The awards are open to middlers and seniors. One award is given for the best exegesis of a passage in the New Testament on a specified topic. A second award is given for the best essay on an assigned subject in English Bible. Essay must be signed with a pseudonym. The suggested length of these papers is fifteen to twenty-five double-spaced pages, including footnotes and a selected bibliography.

The John Finley McLaren Award in Biblical Theology

Through a generous gift of Mrs. Margaret McLaren Woods Hodge, an award in biblical theology was established in memory of her father, Dr. John Finley McLaren, Class of 1828. The award is based on the best essay on the assigned subject in biblical theology. The subject for 2013–2014 is **"The Concept of Love in Biblical Theology."**

Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: this award is open to middlers and seniors. This award is given for the best essay on the assigned subject in biblical theology. Essay must be signed with a pseudonym.

The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Award

Created by the Reverend William L. Eichelberger, Class of 1962, the award honors three well-known African American clerics and laypeople: Matthew Anderson, Jonathan C. Gibbs, and John B. Reeve

Guidelines and qualifications: the award is open to juniors, middlers, and seniors and is based on a student essay/research paper pertaining to one or two African American or Native American clergy or laypeople. The recipient is selected by Seminary faculty.

Except where an essay is required, the inclusion of an award in the descriptive paragraphs above does not constitute an assurance of its availability during the year 2013–2014.

Summary of Students in 2012–2013

Candidates for the Doctor of Philosophy degree, Enrolled	21
Candidates for the Master of Theology degree, Enrolled	27
Candidates for the Master of Divinity degree	352
Senior Class	97
Middler Class	125
Junior Class	129
Interns	1
Candidates for the Extended Master of Divinity/Master of Arts degree	28
Fourth Year	5
First to Third Year	23
Candidates for the Master of Arts in Christian Education degree	8
Senior Class	3
Junior Class	5
Candidates for the Master of Arts in Theological Studies degree	4
Special Students	10
Total Regular Resident Students	450
Post-Resident Doctor of Philosophy Candidates	66
Doctor of Ministry Candidates	2
Total Active Enrollment	518

Degrees Conferred in 2013

Doctor of Philosophy degree	22
Doctor of Ministry degree	1
Master of Theology degree	21
Master of Divinity degree	112
Master of Arts (Theological Studies) degree	1
Master of Arts (Christian Education) degree	7
Total number of degrees granted	164
Total number of graduates	159

Activities and Special Lectureships 2013–2014

Student Government and Koinonia

Visit <http://www.ptsem.edu/> for more information about student government, or see Chapter 13 - Student Organizational Activities in the 2013–2014 *Handbook*.

Special Lectureships

Nine lectureships have been endowed that, through the publication of the lectures as delivered or in expanded form, have produced a considerable body of theological and missionary literature.

These lectureships are:

The Stone Lectureship

The Students' Lectureship on Missions

The Annie Kinkead Warfield Lectureship

The Reverend Alexander Thompson Memorial Lecture

The Frederick Neumann Memorial Lecture

The Donald Macleod/Short Hills Community Congregational
Church Preaching Lectureship

The Toyohiko Kagawa Lecture

The Abraham Kuyper Lecture and Prize for Excellence in Reformed Theology
and Public Life

The Sang Hyun Lee Lectures on Asian American Theology and Ministry

For more information about the endowment of the lectureships, current lecturers, times, and locations, visit <http://www.ptsem.edu>.

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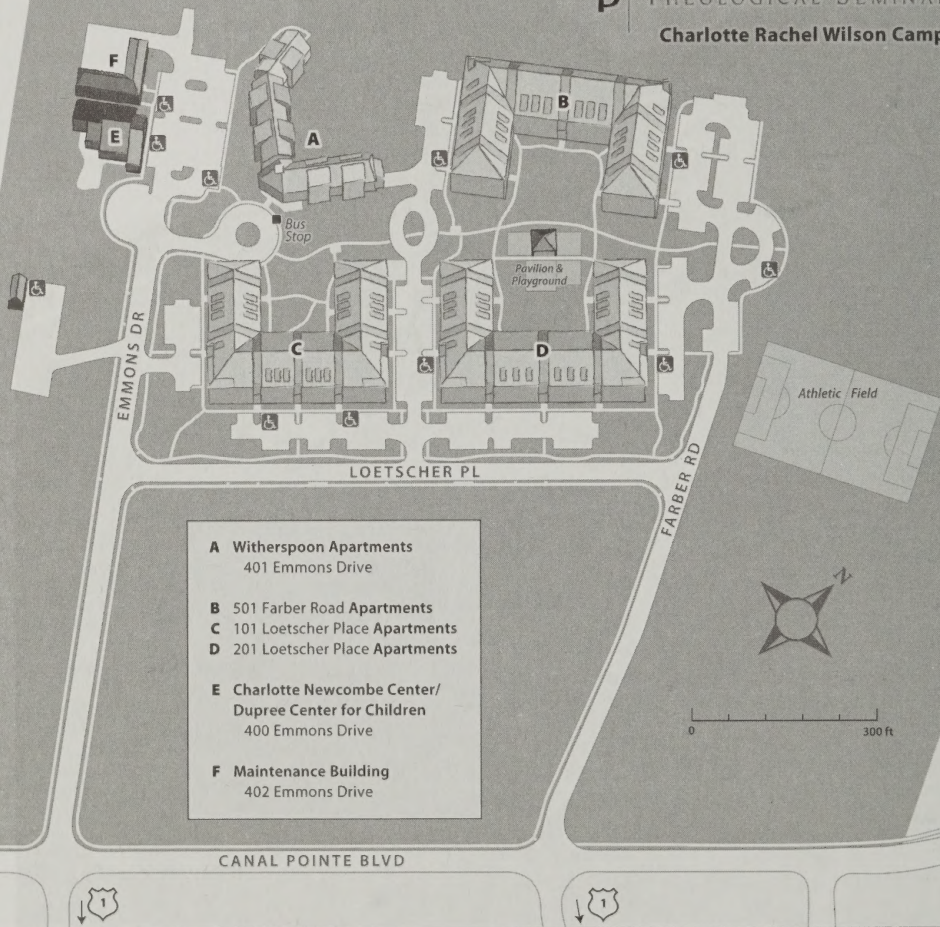




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